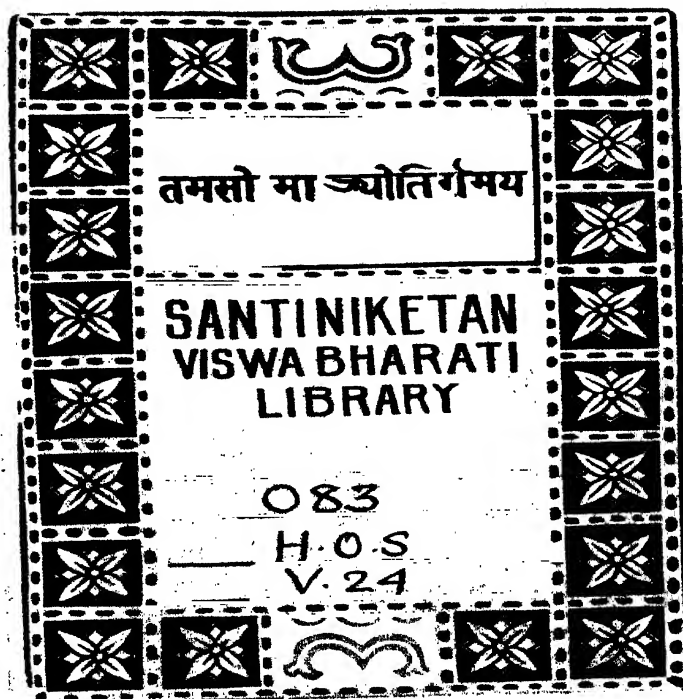


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1916

RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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PART 2: EXPLANATORY AND ANALYTIC. COMMENTS AND
CLASSIFICATIONS FROM METRICAL AND LEXICAL AND
GRAMMATICAL AND OTHER POINTS OF VIEW

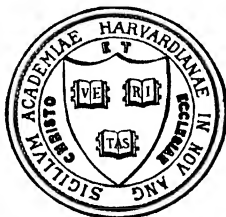
PART 3: LISTS AND INDEXES

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PART THE SECOND
EXPLANATORY AND ANALYTIC

CHAPTER I: DISPOSITION OF THE REPEATED VERSES IN TEN CLASSES

Classification according to extent and interrelations of the Repeated Matter

As stated above (p. 4), the number of repetitions in the RV. which involve metrical lines singly, or in distichs, or in stanzas, or in groups of stanzas is about 2,400. This number is exclusive of repetitions of verse-lines within one and the same hymn ; exclusive of refrain pādas ; and exclusive of catenary repetitions. But this number includes the pāda pairs or groups, described on p. 10, which show considerable similarity, yet not enough to entitle them to be regarded as full repetitions. These are taken account of only occasionally in the following classification.

In the majority of cases repetitions may be said to be sporadic, that is, a single pāda appears in two or more different parts of the Samhitā. This class is taken for granted, and is not further considered. But repetition is by no means restricted to repetition of single pādas : every conceivable group or mass of pādas, even up to an entire hymn (see p. 13), is occasionally repeated, in such a way as to call for arrangement according to the size or nature of this group or mass. Accordingly it has been found convenient to deal with this matter under the following ten heads :

1. Groups of stanzas are repeated.
2. Entire single stanzas are repeated unchanged, as refrains at the end of hymns.
3. Entire single stanzas, not refrains, are repeated in any part of a hymn.
4. Substantially identical stanzas are repeated with changes.
5. Similar stanzas.
6. Distichs are repeated unchanged.
7. Distichs are repeated with changes.
8. Single pādas are repeated with an added word or words.
9. Two or more unconnected pādas recurrent in the same pair of hymns, or in a pair of adjacent hymns.
10. Stanzas containing four or three or two pādas repeated in different places.

1. Groups of Stanzas are repeated

There are 9 groups of two to four stanzas which occur twice or more in the text. They involve altogether $21\frac{1}{2}$ stanzas repeated a total of 43 times:

1.23.21-23 (ascribed to Medhātithi Kāṇva) = 10.9.7-9 (ascribed to Triṅiras Tvāṣṭra), both addressed to the waters (Āpah). They are preceded in each book by another, almost identical stanza whose form is better in 10.9. The entire passage bears the mark of secondariness in 1.23; see under 1.23.21.

3.4.8-11 (ascribed to Viṣvāmītra Gāthina) = 7.2.8-11 (ascribed to Vasiṣṭha Māitravaruṇi), both groups of *āpri*-stanzas. The repetition in 7.2.8-11 is *galita*, as also in the case of the *āpri*-stanza 1.13.9 = 5.5.8 (below, p. 495). Considering the traditional hostility between the families of Viṣvāmītra and Vasiṣṭha¹ their partnership in so large a number of consecutive *āpri*-stanzas is a curious and unexplained circumstance.

5.42.16^{cd}, 17, 18 = 5.43.15^{cd}, 16, 17, ascribed to Atri Bhāuma, and addressed to Viṣve Devāḥ. Two and one-half refrain stanzas at the end of each hymn, presumably by the same author. Note also that 5.41.8^d = 5.42.16^b.

6.47.12, 13 (ascribed to Garga Bhāradvāja) = 10.131.6, 7 (ascribed to Sukṛti Kākṣivata); addressed to Indra Sutrāman. Pādas b and d of the first stanza, and pādas a b of the second stanza occur also elsewhere. The stanzas seem to be more original in the connexion of 10.131; see under 6.47.12.

9.36.4, 5 (ascribed to Prabhūvasu Āṅgīrasa) = 9.64.5, 6 (ascribed to Kaṣyapa Māṛica). Both passages are addressed to Pavamāna Soma, but in the first soma is treated in the singular; in the second in the plural (*somāḥ*), so that the second pair makes the impression of an *ūha* of the first pair. See under 9.36.4, 5.

10.42.10, 11 = 10.43.10, 11 = 10.44.10, 11, ascribed to Kṛṣṇa Āṅgīrasa, and addressed to Indra. Two refrain stanzas at the end of the hymns; presumably by the same author.

5.40.2, 3 (ascribed to Atri Bhāuma): 8.13.32, 33 (ascribed to Nārada Kāṇva); both to Indra. This case also involves intentional parallelism of two pairs of successive stanzas. But they are identical only in their respective first distichs, the second distichs being entirely or partially refrains. I have assumed that the version of the fifth book is the primary one; see under 5.40.2, 3.

In two cases either the materials of one single stanza are worked up by additions into two stanzas, or the converse process has taken place, i. e. two stanzas have been condensed, by omissions, into one stanza. Thus 5.22.2

¹ RV. 3.53.21-24 are designated traditionally as *vasiṣṭhadvesīnyāḥ* (sc. *rcal*), that is to say, stanzas to whose recital the Vasiṣṭhas will not listen. See the *Anukramāṇī*; *Rig-Vidhāna* 2.4.2; *Brhaddevatā* 4.117; and cf. the Western discussions of this matter in the bibliography cited in a note in the discussion of the relations of the third and seventh maṇḍalas (see p. xvi, top line).

(ascribed to Viçvasāman Ātreya) distributes its four pādas through the two stanzas, containing six pādas, of 5.26.7, 8 (ascribed to Vasūyava Ātreyaḥ). Both are addressed to Agni. It seems to me that the expanded stanzas are secondary; see under 5.22.2.

The first distichs of 10.33.2 and 3 (ascribed to Kavaṣa Ālīṣa) are contracted into the single stanza 1.105.8 (ascribed to Trita Āptya, or Kutsa). Both are addressed to Indra. There seems to me good reason to believe that the abbreviated version is secondary; see under 1.105.8.

2. Entire Single Stanzas Repeated Unchanged as Refrains at the end of Hymns

The majority of single stanzas that are repeated verbatim are refrain stanzas at the end of hymns, usually ascribed to the same author or family of authors. But there are also a considerable number of single stanzas, scattered through the collection, which are repeated, either because the subject strongly invites the use of the same material (as in the case of the Āpṛī-hymns), or because of the general habit of the poets to stand upon one another's shoulders. In the case of such borrowing of a single stanza the original source is even more difficult to determine than in the case of one or more pādas, because the stanza is a rounded whole whose meaning does not hinder it from amalgamating with various surroundings.

The following 43 refrain stanzas, occurring a total of 129 times, are found at the end of hymns. They regularly (except 10.89.18 and 10.104.11, repeating in galita 3.30.22) recur in the same book, and they are invariably treated as galita in their repeated occurrences. Books 8 and 9, and they only, are totally lacking in refrain stanzas, a fact which characterizes the eighth book in a particular degree, because it is especially rich in refrain pādas and refrain appendages (see the List of Refrain-lines in Part 3). Books 3 and 7 are especially prominent in this class of repetitions:

- 1.95.11 = 1.96.9 (Kutsa Āṅgīrasa; to Agni)
 1.100.19 (Rjṛāçva) = 1.102.11 (Kutsa). To Indra
 1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)
 1.175.6 = 1.176.6 (Agastya; to Indra)
 1.183.6 = 1.184.6 (Agastya; to Aṅvins). Note also 1.183.3^d = 1.184.5^c.
 2.1.16 = 2.2.13 (Gr̥tsamada; to Agni)
 2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to Indra)
 2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)
 2.23.19 = 2.24.16 (Gr̥tsamada; to Brahmanaspati). Second distich also at 2.35.15^{od}
 2.27.17 = 2.28.11 = 2.29.7 (Kūrma Gārtsamada, or Gr̥tsamada; to Varuṇa)
 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmītra Gāthina) = 3.15.17 (Utkīla Kātya) = 3.23.5 (Devagravas Bhārata, and Devavāta Bhārata). To Agni
 3.30.20 = 3.50.4 (Viçvāmītra; to Indra)
 3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 = 3.43.8 = 3.48.5
 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra, or his descendants; to Indra)

- 4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni). The two hymns are imitative throughout; see p. 13.
- 4.16.1 = 4.17.21 (Vāmadeva Gāutama) = 4.19.11 = 4.20.11 = 4.21.11 = 4.22.11 = 4.23.11 = 4.24.11 (Vāmadeva). To Indra.
- 4.43.7 = 4.44.7 (Purumiḷha Sāuhotra, and Ajamiḷha Sāuhotra; to Aṣvins)
- 5.42.17 = 5.43.16 (Atri Bhāuma; to Viṣve Devāḥ)
- 5.42.18 = 5.43.17 = 5.76.5 (Atri Bhāuma) = 5.77.5 (Avasyu Ātreya). To Aṣvins. Note also 5.43.11^a = 5.76.4^c.
- 5.57.8 = 5.58.8 (Ḷyāvāḱva Ātreya; to Maruts)
- 6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya; to Agni)
- 7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni). Since 7.1.20 is repeated in the same hymn it is evidently a final stanza. The redaction has welded two hymns. Cf. Oldenberg, *Prolog.* pp. 122, note 2, 142.
- 7.3.10 = 7.4.10 (Vasiṣṭha Māitrāvaruṇi; to Agni)
- 7.7.7 = 7.8.7 (Vasiṣṭha Māitrāvaruṇi; to Agni)
- 7.20.10 = 7.21.10 (Vasiṣṭha Māitrāvaruṇi; to Indra)
- 7.24.6 = 7.25.6 (Vasiṣṭha Māitrāvaruṇi; to Indra)
- 7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Māitrāvaruṇi; to Indra)
- 7.34.25 (Vasiṣṭha; to Viṣve Devāḥ) = 7.56.25 (Vasiṣṭha; to Maruts)
- 7.39.7 = 7.40.7 (Vasiṣṭha; to Viṣve Devāḥ). Pādas b and c also in 7.62.3^c and 7.1.20^c
- 7.41.7 = 7.80.3 (Vasiṣṭha; to Uṣas)
- 7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.64.5 = 7.65.5 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.67.10 = 7.69.8 (Vasiṣṭha; to Aṣvins)
- 7.70.7 = 7.71.6 (Vasiṣṭha; to Aṣvins)
- 7.72.5 = 7.73.5 (Vasiṣṭha; to Aṣvins)
- 7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)
- 7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)
- 7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)
- 7.97.10 = 7.98.10 (Vasiṣṭha; to Indra and Bṛhaspati)
- 7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)
- 10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)
- 10.63.17 = 10.64.17 (Gaya Plāta; to Viṣve Devāḥ)
- 10.65.15 = 10.66.15 (Vasukarṇa Vāsukra; to Viṣve Devāḥ). Note also that 10.65.9^c = 10.66.4^c; that each hymn consists of fifteen stanzas; and that the author, according to the express statement of our stanza, is a Vasiṣṭha. See p. 16.

3. Entire Single Stanzas, not Refrains, Repeated in any part of a Hymn

A considerable number of stanzas that are not refrains are repeated throughout the collection, either in the same or in different maṇḍalas, and without being confined to the end of hymns. The Anukramaṇi is not disturbed by these recurrences; the hymns in which occur the repeated stanzas are cheerfully assigned to different authors and are said, at times, to be addressed to different divinities. Such repetitions are frequently, but by no means always, written out in full (not galita). To some extent these repeated stanzas are ritualistic, and a few are cosmic or theosophic, in accordance with the marked tendency of brahmodya stanzas and motifs to repeat themselves through-

495] *Substantially identical Stanzas repeated with Changes*

out the mantra literature. The number of these stanzas is 23, repeated each a single time, so as to yield a total of 46 occurrences :

- 1.13.9 (Medhātithi Kāṇva) = 5.5.8 (Vasuṣṛuta Ātreya). Apri-stanza to Tisro Devyāḥ. Repeated as galita in 5.5.8, as also is the case in the repetition of 3.4.8-11 in 7.2.8-11 (above, p. 17)
- 1.23.8 (Medhātithi Kāṇva; to Indra Marutvant) = 2.41.15 (Gr̥tsamada; to Viṣve Devāḥ). R̥tuyāja-stanza (cf. p. 17), repeated as galita in 2.41.15.
- 1.91.3 (Gotama Rāhūgaṇa; to Soma) = 9.88.8 (Uṣanas Kāvya; to Soma Pavamāna). Ritual stanza, repeated as galita in 9.88.8.
- 1.91.16 (Gotama Rāhūgaṇa; to Soma) = 9.31.4 (Gotama Rāhūgaṇa; to Soma Pavamāna). Ritual stanza, repeated in full.
- 1.124.12 (Kakṣivat Dairghatamasa) = 6.64.6 (Bharadvāja). To Uṣas, repeated as galita in 6.64.6.
- 1.147.3 (Dirghatamas Āucathya) = 4.4.13 (Vāmadeva Gāutama). To Agni, repeated in full.
- 1.164.31 (Dirghatamas Āucathya; to Viṣve Devāḥ) = 10.177.3 (Pataṅga Prājāpatya; Māyā-bhedah). Brahmodya, repeated in full.
- 1.164.50 (Dirghatamas Āucathya; to Sādhyāḥ) = 10.90.16 (Nārāyaṇa; to Puruṣa). Brahmodya, repeated in full.
- 1.174.9 (Agastya) = 6.20.12 (Bharadvāja). To Indra, repeated as galita in 6.20.12. Note also the correspondence of 1.174.2^b with 6.20.10^c
- 2.1.2 (Gr̥tsamada Bhārgava, &c.) = 10.91.10 (Aruṇa Vāitahavya). To Agni. Ritual stanza repeated in full.
- 2.41.13 (Gr̥tsamada) = 6.52.7 (R̥jivān Bhāradvāja). To Viṣve Devāḥ. Repeated in full.
- 3.9.9 (Viṣvāmītra Gāthina; to Agni) = 10.52.6 (Agni Sāuelka; to Devāḥ). Repeated in full.
- 3.41.6 (Viṣvāmītra) = 6.45.27 (Cunyu Bārhaspatya). To Indra, repeated as galita in 6.45.27.
- 3.47.5 (Viṣvāmītra) = 6.19.11 (Bharadvāja). To Indra, repeated as galita in 6.19.11.
- 3.52.3 (Viṣvāmītra) = 4.32.16 (Vāmadeva). To Indra, repeated in full. Cf. 3.62.8.
- 4.12.6 (Vāmadeva Gāutama; to Agni) = 10.126.8 (Kulmalabarhiṣa Čailūṣi, &c.; to Viṣve Devāḥ). Repeated in full.
- 4.32.13 (Vāmadeva) = 8.65.7 (Pragātha Kāṇva). To Indra, repeated in full.
- 6.15.12 (Vitahavya Āṅgīrasa, or Bharadvāja) = 7.4.9 (Vasiṣṭha Māitravaruṇi). To Agni, repeated as galita in 7.4.9.
- 8.6.45 (Vatsa Kāṇva) = 8.32.30 (Medhātithi Kāṇva). To Indra, repeated in full.
- 8.11.8 (Vatsa Kāṇva) = 8.43.21 (Virūpa Āṅgīrasa). To Agni, repeated in full.
- 8.13.18 (Parvata Kāṇva) = 8.92.21 (Črutakakṣa Āṅgīrasa, &c). To Indra, repeated in full. Note also the correspondence of 8.13.14^b with 8.92.30^c.
- 8.32.29 (Medhātithi Kāṇva) = 8.93.24 (Sukakṣa Āṅgīrasa). To Indra, repeated in full
- 9.25.6 (Dr̥ihacyuta Āgastya) = 9.50.7 (Ucathya Āṅgīrasa). To Soma Pavamāna. Ritual stanza, repeated in full.

4. Substantially identical Stanzas Repeated with Changes

One of the features in the repetition of stanzas is that they are repeated with variations. We have seen (above, p. 492) that the pādas of one given stanza may appear distributed among two, along with other kindred devices. Similarly there are cases in which a certain stanza reappears with an added pāda. Thus in the following two cases involving four stanzas :

- 1.23.20 (Medhātithi Kāṇva; to Waters)
apsu me somo abravīd antar viṣvāni bheṣajā,
agnim ca viṣvaṇambhuvam āpaḥ ca viṣvabheṣajīḥ.

10.9.6 (Triṅiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa; to Waters)

apsu me somo abravīd antar viṣvāni bheṣajā,
agnīm ca viṣvaṇāmbhuvam.

This stanza is followed in the two books by three more identical stanzas; see above, p. 492. The additional pāda is probably a secondary appendage.

5.35.6 (Prabhūvasu Āṅgīrasa; to Indra)

tvām id vṛtrahantama janāso vṛktabarhiṣaḥ,
ugraīm pūrviṣu pūrvyāīm havante vājasātaye.

8.6.37 (Vatsa Kāṇva; to Indra)

tvām id vṛtrahantama janāso vṛktabarhiṣaḥ,
havante vājasātaye.

It is not possible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37. See under 5.35.6.

In a rather large number of cases stanzas are varied by changes in the wording of one or more pāda. Either a familiar theme, such as the aprī, is treated by different authors in slightly different ways, with changes that mark nothing but various literary predilections—what we might call a literary uha. Or different connexions require slight grammatical or lexical changes—true uha in the sense of the ritualistic texts. Or the changes reach still farther: an older theme is made the base of a new performance, because it is adaptable to another divinity or subject. In all these cases the changes do not disguise the fact that the authors are handling one and the same stanza as a whole, that they are not merely reassembling individual familiar floating pādas. This interesting class consists of 12 cases, involving 26 stanzas, or including the two cases just preceding, 14 cases involving 30 stanzas. The matter is of so high a degree of interest as to make it worth while to state these cases in full for convenient survey. For the critical relations of these repeated stanzas see the body of the work each time under the earlier stanza.

1.4.10 (Madhuchandas Vāiṣvāmītra; to Indra)

yo rāyo 'vanir mahān supāraḥ sunvataḥ sakhā,
tasmā indrāya gāyata.

8.32.13 (Medhātithi Kāṇva; to Indra)

yo rāyo 'vanir mahān supāraḥ sunvataḥ sakhā,
tam indram abhi gāyata.

The pāda tasmā indrāya gāyata, also at 1.5.4^c.

1.13.8 (Medhātithi Kāṇva; to Dāivyāu Hotārāu)

tā sujihvā upa hvaye hotārā dāivyā kavī,
yajñam no yakṣatam imam.

1.142.8 (Dīrghatamas Ācāthya; to Dāivyāu Hotārāu)

mandrajihvā jugurvaṇi hotārā dāivyā kavī,
yajñam no yakṣatam imam sidhram adya diviṣṛṇam.

1.188.7 (Agastya; to Dāivyāu Hotārāu)

prathamā hi suvācasā hotārā dāivyā kavī,
yajñam no yakṣatam imam.

The pāda 1.142.8^d, also at 2.41.20^b; 5.13.12^b. Hymns 1.13.8 and 1.142.8 share no less than six pādas.

497] *Substantially identical Stanzas Repeated with Changes*

1.73.3 (Parāçara Çāktya ; to Agni)

devo na yaḥ pṛthivīm viçvadhāyē upakṣeti hitamitro na rājē,
purahsadaḥ çarmasado na virē anavadyā patijusteva nārī.

3.55.21 (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ, here Indra)
imam ca naḥ pṛthivīm viçvadhāyē upa kṣeti hitamitro na rājē,
purahsadaḥ çarmasado na virē mahad devānām asuratvam ekam.

The pāda 3.55.21^d is refrain throughout the hymn.

1.118.3 (Kakṣivat Dāirghatamasa ; to Açvins), almost =

3.58.3 (Viçvāmītra ; to Açvins)

pravadyāmanā (3.58.3, suyugbhīr açvāiḥ) suvṛtā rathena dasrēv imam çṛṇutam çlokam adreḥ,
kim aūga vām praty avaritīm gamiṣṭhāhur viprāso açvinā purājāḥ.

4.38.10 (Vāmadeva ; to Dadhikrā)

ē dadhikrāḥ çavasā pañca kṛtīḥ sūrya iva jyotiṣāpas tatāna,
sahasrasaḥ çatasā vjēy arvā prāktu madhvā sam imā vacānī.

10.178.3 (Ariṣṭanemi Tārksya ; to Tārksya)

sadyaḥ cid yaḥ çavasā pañca kṛtīḥ sūrya iva jyotiṣāpas tatāna,
sahasrasaḥ çatasā asya rahhīr na smā varante yuvatiṁ na çaryām.

5.2.8 (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hṛṇiyamāno apa mad hy āireḥ pra me devānām vratapā uvāca,
indro vidvān anu hi tvē cacakṣa tenāham agne anuçiṣṭa āgām.

10.32.6 (Kavaṣa Āiḷūsa ; to Indra)

nidhīyamānam apagūḥham apsu pra me devānām vratapā uvāca,
indro vidvān anu hi tvē cacakṣa tenāham agne anuçiṣṭa āgām.

8.36.7 and 8.37.7 (both Çyāvāçva Ātreya ; to Indra)

çyāvāçvasya sunvatas (8.37.7, rebhataḥ) tathā çṛṇu yathāçṛṇor atreḥ karmāṇi kṛṇvataḥ,
pra trasadasayum āvitha tvam eka in nṛṣāhya indra brahmāṇi (8.37.7, kṣatrāṇi) vardhayan.

For this pair see above, p. 16.

8.38.9 (Çyāvāçva Ātreya ; to Indra and Agni)

evā vām ahva ūtaye yathābhavanta medhirāḥ,
indrāgni somapītaye.

8.42.6 (Arcanānas, or Nābhāka Kāṇva ; to Açvins)

evā vām ahva ūtaye yathābhavanta medhirāḥ,
nāsatyā somapītaye nabhantām anyake same.

The pāda 8.42.6^d is refrain in 8.39.1^f-40.11^f ; 42.4^d-6^d.

9.13.5 (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

te naḥ sahasriṇām rayīm pavantām ē suvīryam,
suvānē devāsa indavaḥ.

9.65.24 (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to the same)

te no vṛṣṭīm divas pari pavantām ē suvīryam,
suvānē devāsa indavaḥ.

9.32.2 (Çyāvāçva Ātreya ; to Soma Pavamāna), almost =

9.38.2 (Rāhūgaṇa Āṅgīra ; to the same)

ād im (9.38.2, etaṁ) tritasya yoṣaṇo harīm hinvanty adribhīḥ,
indum indrīya pītaye.

Pādas b and c also in 9.30.5 and 9.65.8. Therefore, four stanzas with two identical pādas.

9.33.3 (Trita Āptya ; to Soma Pavamāna)

sutā indrīya vāyave varuṇīya marudbhyaḥ,
somā arṣanti viṣṇave.

9.34.2 (The same)

suta indrīya vāyave varuṇīya marudbhyaḥ,
somo arṣati viṣṇave.

9.65.20 (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to the same)
apsā indrāya vāyave varuṇāya marudbhyaḥ,
somo arṣati viṣṇave.

Pāda 9.34.2^a also at 5.51.7^a.

10.159.4 (Çacī Pāulomī), almost =

10.174.4 (Abhivarta Āṅgīrasa; Rājñāḥ stutiḥ)

yenendro haviṣā kṛtvā abhavad dyumny uttamah,

idaṁ tad akri devā asapatnaḥ (10.174.4, asapatnā) kilābhuvam.

5. Similar Stanzas.

At this point the discussion carries us out of the domain of repeated stanzas to that of similar stanzas. A close definition of the term similar stanzas is impossible, because an identical pāda, or some other more or less identical group of words implies similarity. I group here such stanzas as have one or two repeated pādas, and have in addition more or less additional identical or parallel words. What is perhaps even more important, they are pervaded by the same spirit to such an extent as to preclude the possibility that the authors of the second hand did not have in mind the pattern stanzas as a whole. The modifications on the part of the imitative stanza are freer and cover a wider range of change of subject. Grammatical and lexical change, change of divinity and subject have here full play, but the pattern stanza is always traceable in the secondary result. Needless to say we cannot for the most part tell which is the pattern stanza. I have indicated above that there are in the Rig-Veda a number of similar stanzas in which no one pāda of one is exactly like the other, yet whose general tenor is more or less definitely, or more or less vaguely the same (p. 12). Such resemblance pervades, e.g., almost every one of the corresponding stanzas of 9.104 and 105 (p. 13). The similarities of the present class fade out to the point where it becomes doubtful whether they really extend through a given stanza, or merely through one or more of its component units, pāda, or distich.

This class may be established for the following 39 examples, involving 80 stanzas, to wit:

1.3.10 : 6.61.4	1.121.5 : 10.61.11
1.23.1 : 8.82.2	1.174.2 : 6.20.10
1.23.7 : 8.76.6	1.183.3 : 6.49.5
1.25.10 : 8.25.8	1.185.8 : 5.85.7
1.36.10 : 8.19.21	3.52.3 = 4.32.16 : 3.62.8
1.37.4 : 8.32.27	4.24.3 : 7.82.9
1.47.7 : 8.8.14	4.37.5 : 8.93.34
1.116.7 : 1.117.6, 7	4.46.3 : 8.1.24
1.116.16 : 1.117.17	4.46.4 : 8.5.28 ¹
1.117.25 : 2.39.8	5.26.4 : 5.51.1
1.118.4 : 6.63.7	5.51.3 : 8.38.7
1.118.9 : 10.39.10	5.54.11 : 8.7.25

¹ Cf. also the correspondence of 4.46.5^a with 8.5.2^a

5.75.3 : 8.8.1
 8.5.18 : 8.26.16
 8.6.6 : 8.76.2
 8.7.20 : 8.64.7
 8.13.31 : 8.33.11
 8.14.6 : 9.65.9
 8.18.3 : 10.126.7
 8.100.2 : 10.83.7

9.3.9 : 9.42.2
 9.25.3 : 9.28.3
 9.45.1 : 9.50.5
 9.64.17 : 9.66.12
 9.83.5 : 9.86.40
 9.90.5 : 9.97.4¹
 9.104.2 : 9.105.2¹

As apt illustrations of this class I may cite in full the following dozen or so cases, for the purpose of showing to the eye this style of repetition :

1.3.10 (Madhuchandas Viçvāmitra ; to Sarasvatī)

pāvakā **naḥ sarasvatī vājebhir vājīnīvatī**,
 yajñam vaṣṭu **dhīsvasuḥ**.

6.61.4 (Bharadvāja ; to Sarasvatī)

pra **no devī sarasvatī vājebhir vājīnīvatī**,
dhīnām avitry avatu.

1.25.10 (Çunaḥçepa Ājigarti, alias Devārāta ; to Varuṇa)

ni śasāda dhṛtavrato varuṇaḥ pastyāsv ā,
sāmṛājyāya sukratuḥ.

8.25.8 (Viçvamanas Vāiṣṭva ; to Mitra and Varuṇa)

ṛtāvānā **ni śedatuḥ sāmṛājyāya sukratū**,
dhṛtavratā kṣatriyā kṣatram ācatuḥ.

1.37.4 (Kaṇva Ghāura ; to Maruts)

pra **vaḥ** çardhāya ghrīsvaye tvesadyumnāya çuṣmīṇe,
devattaṁ brahma gāyata.

8.32.27 (Medhātithi Kāṇva ; to Indra)

pra **va** ugrāya niṣṭure 'śūlḥāya prasakṣīṇe,
devattaṁ brahma gāyata.

There is a subtle likeness in these stanzas which goes beyond the mere verbal parallelism. See under 1.37.4.

1.47.7 (Praskaṇva Kāṇva ; to Açvins)

yan **nāsatyā parāvati yad vā stho adhi turvaçe**,
ato rathena suvṛtā na ā gataṁ sākāṁ sūryasya raçmibhiḥ.

8.8.14 (Sadhvāṇsa Kāṇva ; to Açvins)

yan **nāsatyā parāvati yad vā stho adhy ambare**,
ataḥ sahasranirñijā rathenā yātam açvinā.

The second hemistich of 8.8.14 also at 8.8.11.

1.117.25 (Kakṣīvat Dairghatamasa ; to Açvins)

etāni **vām açvinā vīryāni pra pūrvyāṇy āyavo 'vocaṇ**,
brahma kṛṇvanto vṛṣaṇā yuvabhyāṁ **suvīrāso vidatham ā vadema**.

2.39.8 (Gr̥tsamada ; to Açvins)

etāni **vām açvinā vardhanāni brahma** stomāṁ gr̥tsamadāso akran,
 tāni narā jujusānopa yātāṁ br̥had **vadema vidathe suvīrāḥ**.

1.121.5 (Kakṣīvat Dairghatamasa ; to Indra, or Viçve Devāḥ)

tubhyāṁ payo yat pitarāv anitāṁ **rādhāḥ suretas turāṇe bhuraṇyū**,
çuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.

10.61.11 (Nābhānediṣṭha Mānava ; to Viçve Devāḥ)

makṣū kanāyāḥ sakhyāṁ naviyo **rādhō na reta ṛtam it turāṇyan**,
çuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.

¹ These two hymns are parallel throughout ; see above, p. 13.

4.46.3 (Vāmadeva; to Indra and Vāyu)

ā vām sahasraṁ haraya indravāyū abhi prayah,
vahantu somapītaye.

8.1.24 (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

ā tvā sahasraṁ ā čataṁ yuktā rathe hiranyaye,
brahmayujo **haraya** indra keçino **vahantu somapītaye.**

4.46.4 (Vāmadeva; to Indra and Vāyu)

ratham hiranyavandhuraṁ indravāyū svadhvaram,
ā hi sthātho diviṣṛçam.

8.5.28 (Brahmātithi Kāṇva; to Aṇvins)

ratham hiranyavandhuraṁ hiranyābhiçum aṇvinā,
ā hi sthātho diviṣṛçam.

Cf. also the correspondence of 4.46.5* with 8.5.2*.

5.51.3 (Svastyātreyā Ātreya; to Viçve Devāḥ)

viprebhir vipra santya **prātaryāvabhir ā gahi,**
devebhīḥ somapītaye.

8.38.7 (Manu Vāivasvata; to Viçve Devāḥ)

prātaryāvabhir ā gataṁ devebhir jenyavasū,
indrāgni **somapītaye.**

5.75.3 (Avasyu Ātreya; to Aṇvins)

ā no ratnāni bibhratāv aṇvinā gachataṁ yuvam,
rudrā **hiranyavartanī** juṣāṇā vājinivasū mādhvī mama çrutam havam.

8.8.1 (Sadhvaṇsa Kāṇva; to Aṇvins)

ā no viçvābhir ūtibhir aṇvinā gachataṁ yuvam,
dasrā **hiranyavartanī** pibatam somyam madhu.

Pāda 5.73.3* is refrain in 5.75.1*–9*, and pāda 8.8.1^d is a common formula, 6.60.15^d (q. v.)

8.5.18 (Brahmātithi Kāṇva; to Aṇvins)

asmākam adya **vām** ayam **stomo vāhiṣṭho** antamaḥ,
yuvābhyam bhūtv aṇvinā.

8.26.16 (Viçvamanas Vāiçaṇva, or Vyaçva Āṅgīrasa; to Aṇvins)

vāhiṣṭho vām havāṇām **stomo** dūto huvan narā,
yuvābhyam bhūtv aṇvinā.

8.14.6 (Goṣūktin Kāṇvāyana, and Aṇvasūktin Kāṇvāyana; to Indra)

vāvṛdhānasya te **vayam viçvā dhanāni jigyuṣaḥ,**
ūtim indrā vṛṣṇīmahe.

9.65.9 (Bhṛgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tasya te vājino **vayam viçvā dhanāni jigyuṣaḥ,**
sakhitvam ā vṛṣṇīmahe.

8.18.3 (Irimbiṭhi Kāṇva; to Ādityas)

tat su naḥ savitā bhago **varuṇo mitro aryamā,**
çarma yachantu sapratho yad imahe.

10.126.7 (Kulmalabarhiṣa Čailūṣī, or Āṇhomuc Vāmadevya; to Viçve Devāḥ)

çunam asmabhyam ūtaye **varuṇo mitro aryamā,**
çarma yachantu sapratha ādityāso yad imahe ati diviṣaḥ.

For the future of the higher criticism of the Rig-Veda stanzas which reflect one another as a whole are of particular importance. A single pāda easily assumes a formulaic character, is easily remembered and repeated. But when an entire stanza reflects the spirit and diction of another we are face to face with a definite historical question which, theoretically at least, is solvable. Simi-

larity in the preceding group of stanzas is by no means equally thoroughgoing in each case: it fades out into stanza correspondence of still lower degree. I add here, without writing them out in full, a considerable number of citations in which the greater part of one stanza is parallel to the greater part of a second stanza; each contains additional elements. Yet, again, the spirit of the two stanzas is enough the same to make it very likely that one stanza, as a whole, served as a pattern for the other. Thus, e.g.:

5.26.1 (Vasūyava Ātreyaḥ; to Agni)
agne pāvaka rociṣā **mandrayā** deva **jihvayā**,
ā devān vakṣi yakṣi ca.
6.16.2 (Bharadvāja; to Agni)
sa no **mandrābhīr** adhvaṇe **jihvābhīr** yajā mahāḥ,
ā devān vakṣi yakṣi ca.

Or, more subtly, because the word forms, rather than the word sense, are changed:

7.77.4 (Vasiṣṭha; to Uṣas)
antivāmā dūre amitram uchorvīm gavyūtim abhayaṁ kṛdhi naḥ,
yāvaya dveṣa **ā bharā vasūni** codaya rādho grṇate maghoni.
9.78.5 (Kavi Bhārgava; to Soma Pavamāna)
etāni soma pavamāno asmayuḥ satyāni kṛṇvan **draviṇāṇy arṣasi**,
jahi **ṣatrum antike dūrake** ca ya **urvīm gavyūtim abhayaṁ ca naḥ kṛdhi**.¹

The following cases are more or less of this sort. They are not always separated by a hard and fast line from the preceding group:

1.13.8 : 1.142.8 : 1.188.7	5.26.2 : 7.16.4
1.16.3 : 8.3.5 (cf. also 3.42.4)	5.35.2 : 6.46.7
1.92.13 : 4.55.9	5.46.3 : 7.44.1
1.124.3 : 5.80.4	6.45.25 : 8.95.1
1.124.10 : 4.51.3	6.48.8 : 7.16.10
3.9.6 : 10.118.5	6.53.10 : 9.2.10
3.12.4 : 8.38.2	6.70.3 : 8.27.16
3.41.7 : 7.31.4	7.77.4 : 9.78.5
3.42.6 : 8.75.16 (cf. also 8.98.11)	8.1.3 : 8.15.12
4.7.8 : 4.8.4	8.6.15 : 8.12.24
5.9.3 : 6.16.40	9.1.4 : 9.6.3 : 9.51.5 : 9.63.12
5.13.5 : 8.98.12	9.35.2 : 9.62.26
5.20.3 : 7.94.6	9.41.4 : 9.42.6 : 9.61.3
5.26.1 : 6.16.2	9.46.5 : 9.65.13

6. Distichs Repeated Unchanged

The next variety of repetition is that of distichs, or any given pair of pādas in one stanza recurring together within the limits of another stanza. This takes place on a rather surprising scale, there being no less than 62 distichs which are repeated without variation, and 79 which are repeated with more or less variation. This count, of course, aside from the stanzas repeated entirely:

¹ Even the words yāvaya dveṣaḥ, in 7.77.4, and satyāni kṛṇvan, in 9.78.5, paraphrase one another in a remote fashion.

their collective distichs heighten the total greatly, in accordance with the preceding counts. Distichs, like stanzas, usually represent a rounded unit of thought, easy to fit into various situations, therefore the relative chronology or priority of their occurrences does not, as a rule, betray itself. A brilliant example of relative chronology, by way of illustration, is offered by the familiar Uṣas-stanza 1.124.2 :

aminatī dāivyāni vratāni praminatī manuṣyā yugāni,
iyuṣṇām upamā ṣaṣvatīnām āyatīnām prathamōṣā vy adyāut.

The two organically antithetic pādas of the first distich are distributed pointlessly into two unfit connexions in 1.92.11^c, 12^c. And the second distich, again, reappears, 1.113.15^{cd}, in the variant form, iyuṣṇām upamā ṣaṣvatīnām yibhātīnām prathamōṣā vy aṣvāt, where the obviously intentional antithesis of iyuṣṇām and āyatīnām is frivolously thrown overboard ; see under 1.92.11. In a few cases a distich is derived from one pāda by the insertion of an extra word ; thus 9.100.9^{ab}, tvām dyām ca mahivrata pṛthivīm cāti jabhriṣe : 9.86.29^c, tvām dyām ca pṛthivīm cāti jabhriṣe ; see p. 523.

The following list contains 62 pāda-pairs repeated without changes, and arranged in the order of their occurrence in the maṇḍalas. They make up a total of 132 pāda-pairs in the same stanza, to which may be added the two pairs of catenary distichs 9.67.31^{ab}, 32^{ab}, and 10.162.1^{cd}, 2^{ab}, listed on p. 8 :

- 1.13.6^{ab} (Medhātithi Kāṇva) = 1.142.6^{ac} (Dīrghatamas Āucathya). Āpri, to Devīr Dvāraḥ : vi çrayantām rtāvṛdhaḥ, dvāro devīr asaṣcataḥ.
- 1.34.11^{cd} (Hiranyastūpa Āngirasa) = 1.157.4^{cd} (Dīrghatamas Āucathya). To Aṣvins : prāyus tārīṣtām ni rapāṇsi mṛkṣatām sedhatām dveso bhavatām sacābhuvā.
- 1.36.7^{ab} (Kāṇva Ghāura ; to Agni) = 8.69.17^{ab} (Priyamedha Āngirasa ; to Indra) : tatṁ ghem itthā namasvina upa svarājam āsate.
- 1.53.11^{cd} (Savya Āngirasa ; to Indra) = 10.115.8^{cd} (Upastuta Vārṣṭihavya ; to Agni) : tvām stoṣāma tvayā suvirā drāghīya āyulḥ pratarām dadhānāḥ.
- 1.91.10^{ab} (Gotama Rāhūgaṇa ; to Soma) = 10.150.2^{ab} (Mṛlika Vāsiṣṭha ; to Agni) : imani yajñam idam vaco jujuṣāna upāgahi.
- 1.92.12^c, 11^c (Gotama Rāhūgaṇa) = 1.124.2^{ab} (Kakṣivat Dāirghatamasa). To Uṣas ; praminatī manuṣyā yugāni, aminatī dāivyāni vratāni.
- 1.105.14^{cd} (Trita Āptya, or Kutsa) = 1.142.11^{cd} (Dīrghatamas Āucathya). To Agni ; agnir havyā suśūdati devo deveṣu medhiraḥ.
- 1.106.7^{ab} (Kutsa) = 4.55.7^{ab} (Vāmadeva). To Viçe Devāḥ : devāir no devy aditir ni pātu devas trātā trāyatām aprayuchan.
- 1.121.5^{cd} (Kakṣivat Dāirghatamasa ; to Indra, or Viçe Devāḥ) = 10.61.11^{cd} (Nābhānediṣṭha Mānava ; to Viçe Devāḥ) : çuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ. Cf. also pāda b of each stanza.
- 1.124.3^{cd} (Kakṣivat Dāirghatamasa) = 5.80.4^{cd} (Satyaçravasa Ātreya). To Uṣas : ṛtasya panthām anveti sādhu prajānativa na diço mināti.
- 1.127.9^{cd} (Paruccheпа Dāivodāsi ; to Agni) = 1.175.5^{ab} (Agastya ; to Indra) : çuṣmintamo hi te mado dyumnintama uta kratuḥ.
- 1.142.4^{ab} (Dīrghatamas Āucathya) = 5.5.3^{ab} (Vasuçruta Ātreya). Āpri, to Agni : iḷito agna ā vahendraṁ citram iha priyam.

- 2.11.4^d, 5^a (Gr̥tsamada) = 10.148.2^{bc} (Pr̥thu Vāinya). To Indra: dāsir viçāḥ sūryeṇa sahyāḥ, guhā hitam guhyaḥ gūlham apsu.
- 3.1.19^{ab} (Viçvāmitra Gāthina; to Agni) = 3.31.18^{cd} (Kuçika Āiṣirathi, or Viçvāmitra; to Indra): ā no gahi sakhyebhiḥ çivebhir mahān mahībhīr ūtibhiḥ saranyan.
- 3.31.21^{cd} (Viçvāmitra Gāthina; to Agni) = 3.59.4^{cd} (Viçvāmitra; to Mitra) = 6.47.13^{ab} (Garga Bhāradvāja; to Indra) = 10.131.7^{ab} (Sukirti Kākṣivata; to Indra): tasya vayan̄ sumatāu yajñiṇiṣyāpi bhadre sāumanase syāma; and, with a slight ūha, 10.14.6^{cd} (Yama Vāivasvata; Liṅgoktadevatāḥ): toṣān̄ vayan̄ sumatāu yajñiṇiṣyān̄ api bhadre sāumanase syāma.
- 3.52.1^{ab} (Viçvāmitra) = 8.91.2^{cd} (Apālā Ātreya). To Indra: dhānāvantaḥ karambhiṇam apūpavantaḥ ukthinaḥ.
- 3.55.13^{ab} (Prajāpati Vāiçvāmitra, &c.; to Viçve Devāḥ) = 10.27.14^{cd} (Vasukra Āindra; to Indra): anyasyā vatsaḥ rihati mimāya kayā bhuvā ni dadho dhenur ūdhaḥ.
- 3.62.9^{ab} (Viçvāmitra; to Pūṣan) = 10.187.4^{ab} (Vatsa Āgneya; to Agni): yo viçvābhi vipaçyati bhuvanā saṁ ca paçyati. Both stanzas begin their third pāda with sa naḥ.
- 4.17.16^{ab} (Vāmadeva Gāutama) = 10.131.3^{cd} (Sukirti Kākṣivata). To Indra: gavyanta indraṁ sakhyāya viprā açvāyanto vṛṣaṇaḥ vājayantaḥ.
- 4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa) = 10.101.9^{cd} (Budha Sāumya; to Viçve Devāḥ, or R̥tvikstutiḥ): sā no dubhīd̄ yavaseva gatvī sahasradhārā payasā mahi gāuḥ.
- 4.46.4^{ac} (Vāmadeva; to Indra and Vāyu) = 8.5.28^{ac} (Brahmātithi Kāṇva; to Açvins): ratham̄ hiraṇyavandhuram, ā hi sthātho divispr̄çam. Note that 4.46.5^a = 8.5.2^b.
- 4.47.4^{ab} (Vāmadeva; to Indra and Vāyu) = 6.60.8^{ab} (Bharadvāja; to Indra and Agni): yā vān̄ santi puruṣpr̄ho niyuto dāçuṣo narā.
- 4.50.11^{cd} (Vāmadeva; to Indra and Br̄haspati) = 7.97.7^{cd} (Vasiṣṭha; to Indra and Brahmanaspati): aviṣṭam̄ dhiyo jigṛtaḥ puram̄idhir jajastam̄ aryo vanuṣam̄ arātīḥ.
- 4.55.10^{ab} (Vāmadeva; to Viçve Devāḥ) = 8.18.3^{ab} (Irimbiṭhi Kāṇva; to Ādityāḥ): tat su naḥ savitā bhago varuṇo mitro aryamā.
- 5.23.4^{do} (Dyumna Viçvacarṣaṇi Ātreya) = 6.48.7^{do} (Çaṁyu Bārhaspatya). To Agni: revan̄ naḥ çukra didiḥi dyumat̄ pāvaka didiḥi.
- 5.42.16^{cd} = 5.43.15^{cd} (Atri Bhāuma; to Viçve Devāḥ): devo-devaḥ suhavo bhūtu mahyaḥ mā no mātā pr̥thivī durmatāu dhāt. In each case this distich, followed by two more identical stanzas concludes the hymn.
- 5.45.3^{ab} (Çaṁyu Bārhaspatya) = 8.12.21^{ab} (Parvata Kāṇva). To Indra: mahīr asya pranī-tayaḥ pūrvīr uta praçastayaḥ.
- 5.75.7^{ab} (Avasyu Ātreya) = 5.78.1^{ab} (Saptavadhri Ātreya). To Açvins: açvināv̄ cha gachataḥ nāsatyā mā vi venatam.
- 6.45.33^{ab} (Çaṁyu Bārhaspatya; to Br̄bu Takṣan) = 8.94.3^{ab} (Bindu Aṅgira, &c.; to Maruts): tat su no viçve aṛya ā sadā gr̄nanti kāravaḥ.
- 6.51.15^{ab} (R̄jiçvan Bhāradvāja) = 8.83.9^{ab} (Kusidin Kāṇva). To Maruts: yūyaḥ hi ṣṭhā sudā-nava indrajyeṣṭhā abhidyaḥ.
- 7.35.15^{cd} (Vasiṣṭha) = 10.65.15^{cd} = 10.66.16^{cd} (Vasukarṇa Vāsukra). To Viçve Devāḥ: te no rāsantam̄ urugāyam̄ adya yūyaḥ pāta svastibhiḥ sudā naḥ. Note that 7.35.15^b = 10.65.14^b, and see under 7.35.15.
- 7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha; to Viçve Devāḥ) = 7.62.3^{bc} (Vasiṣṭha; to Mitra and Varuṇa): pr̄tāvāno varuṇo mitro agniḥ, yachantu candrā upamaḥ no arkam.
- 7.59.2^{cd} (Vasiṣṭha; to Maruts) = 8.27.16^{ab} (Manu Vāivasvata; to Viçve Devāḥ): pra sa kṣayaṁ tirate vi mahīr̄ iṣo yo vo varāya dūçati.
- 7.104.23^{cd} (Vasiṣṭha; to Pr̥thivī and Antarikṣa) = 10.53.5^{cd} (Agni Sāucika; to Devāḥ): pr̥thivī naḥ pāṛthivāt̄ pātv̄ aṇhaso 'ntarikṣam̄ divyāt̄ pātv̄ asman̄.
- 8.2.32^{bc} (Medhātithi Kāṇva) = 8.16.7^{bc} (Irimbiṭhi Kāṇva). To Indra: indraḥ purū puru-hūtaḥ, mahān mahībhīḥ çacibhiḥ.
- 8.4.1^{ab} (Devātithi Kāṇva) = 8.65.1^{ab} (Pragātha Kāṇva). To Indra: yad̄ indra prāḡ apāḡ u'laṁ nyaḡ vā hūyase nr̄bhiḥ. Note the correspondence of 8.4.12^d with 8.64.10^c, the latter also a hymn ascribed to Pragātha Kāṇva.
- 8.8.18^{ab} (Sadhvaṇsa Kāṇva) = 8.87.3^{ab} (Dyumnika Vasiṣṭha, &c.). To Açvins: ā vān̄ viçvā-

bhir ūtibhiḥ priyamedhā ahūṣata. The two hymns share three more pādas; see in their order.

- 8.13.15^{ab} (Nārada Kāṇva) = 8.97.4^{ab} (Rebha Kāçyapa). To Indra : yac chakrāsi parāvati yad arvāvati vṛtrahan.
- 8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas) = 10.164.5^{ab} (Pracetas Aṅgīrasa; Duḥṣvapna-ghnam) : ajāiṣmādyāsanāma cābhūmānāgasō vayam.
- 8.51 (Vāl. 3).6^{cd} (Çruṣṭigu Kāṇva) = 8.61.14^{cd} (Bharga Prāgātha). To Indra : tañ tvā vayaiṁ maghavann indra girvanāḥ sūtāvanto havāmahe.
- 8.52 (Vāl. 4).6^{cd} (Āyu Kāṇva) = 8.61.10^{cd} (Bharga Prāgātha). To Indra : vasūyavo vasupatiṁ çatakratuṁ stomāir indraṁ havāmahe.
- 8.93.6^{ab} (Sukakṣa Aṅgīrasa; to Indra) = 9.65.22^{ab} (Bhrgu Vāruṇi, &c.; to Soma Pavamāna) : ye somāsaḥ parāvati ye arvāvati sunvire.
- 8.98.3^{ab} (Nṛmedha Aṅgīrasa; to Indra) = 10.170.4^{ab} (Vibhrāj Sūrya; to Sūrya) : vibhrājañ jyotiṣā svar agacho rocanaṁ divaḥ.
- 9.1.1^{bc} (Madhuchandas Vāçvāmītra) = 9.100.5^{bc} (Rebhasūnū Kāçyapāu). To Soma Pavamāna : pavasva soma dhārāyā, indrāya pātave sutaḥ.
- 9.2.4^{bc} (Medhātithi Kāṇva) = 9.66.13^{bc} (Çatañ Vāikhānasāḥ). To Soma Pavamāna : āpo arṣanti sindhavaḥ, yad gobhir vāsayiṣyase.
- 9.13.3^{ab} (Asita Kāçyapa, &c.) = 9.42.3^{bc} (Medhyātithi Kāṇva). To Soma Pavamāna : pavante vājasātaye, somāḥ sahasrapājasaḥ. Note 9.13.1^a = 9.42.5^c, and 9.13.4^b = 9.42.6^c.
- 9.16.3^{bc} (Asita Kāçyapa, &c.) = 9.51.1^{bc} (Ucathya Aṅgīrasa). To Soma Pavamāna : somaṁ pavitra ā sṛja, punihindrāya pātave.
- 9.16.6^{bc} (Asita Kāçyapa, &c.) = 9.62.19^{bc} (Jamadagni Bhārgava). To Soma Pavamāna : viçvā arsaṁ abhiçriyaḥ, çūro na goṣu tiṣṭhati.
- 9.17.3^{bc} (Asita Kāçyapa, &c.) = 9.37.1^{bc} (Rāhūgana Aṅgīrasa). To Soma Pavamāna : somaḥ pavitre arṣati, vighnann rakṣāṁsi devayuh. With slight ūha, 9.56.1^{bc} (Avatsāra Kāçyapa; to Soma Pavamāna) : āçuḥ pavitre arṣati, vighnann rakṣāṁsi devayuh.
- 9.20.7^{bc} (Asita Kāçyapa, &c.) = 9.67.19^{bc} (Vasiṣṭha). To Soma Pavamāna : pavitraṁ soma gachasi, dadhat stotre suvīryam.
- 9.22.3^{ab} (Asita Kāçyapa, &c.) = 9.101.12^{ab} (Manu Sāmvarāṇa). To Soma Pavamāna : ete pūtā vipaçcitāḥ somāso dadhyāçiraḥ.
- 9.23.4^{ab} (Asita Kāçyapa, &c.) = 9.107.14^{ab} (Sapta Ṛṣayaḥ). To Soma Pavamāna : abhi somāsa āyavaḥ pavante madyaṁ madam.
- 9.30.6^{ab} (Bindu Aṅgīrasa) = 9.51.2^{bc} (Ucathya Aṅgīrasa). To Soma Pavamāna : sunotā madhumattamam, somam indrāya vajrine. Note the reversed order; and cf. also 7.32.8^{ab}.
- 9.33.2^{bc} (Trita Āptya) = 9.63.14^{bc} (Nidhruvi Kāçyapa). To Soma Pavamāna : çukrā ṛtasya dhārāyā, vājaṁ gomantam akṣaran. Note that 9.33.6^c = 9.63.1^a.
- 9.40.3^{bc} (Bṛhanmati Aṅgīrasa) = 9.65.21^{bc} (Bhrgu Vāruṇi, &c.). To Soma Pavamāna : asma-bhyaṁ soma viçvataḥ, ā pavasva sahasraṇam. With slight ūha, 9.33.6^{bc} (Trita Āptya; to Soma Pavamāna): . . . sahasraṇaḥ. Cf. 9.62.12; 63.1.
- 9.40.6^{ab} (Medhyātithi Kāṇva) = 9.100.2^{ab} (Rebhasūnū Kāçyapāu). To Soma Pavamāna : punāna indav ā bhara soma dvibarhasaṁ rayim.
- 9.53.4^{bc} (Avatsāra Kāçyapa) = 9.63.17^{bc} (Nidhruvi Kāçyapa). To Soma Pavamāna : hariṁ nadiṣu vājinam, indum indrāya matsaram.
- 9.63.2^{bc} (Nidhruvi Kāçyapa) = 9.99.8^{cd} (Rebhasūnū Kāçyapāu). To Soma Pavamāna : indrāya matsarintamaḥ, camūṣv ā ni ṣidasi.
- 9.63.8^{bc} (Nidhruvi Kāçyapa) = 9.65.16^{bc} (Bhrgu Vāruṇi, &c.). To Soma Pavamāna : pavamāno manāv adhi, antarikṣeṇa yātave. Note that 9.63.1^a = 9.65.21^c.
- 9.63.29^{bc} (Nidhruvi Kāçyapa) = 9.67.3^{bc} (Bharadvāja). To Soma Pavamāna : abhy arṣa kani-kradat, dyumantaṁ çuṣmam uttamam. Note that 9.63.19^c = 9.67.16^b.
- 9.68.10^{cd} (Vatsapri Bhālandana; to Pavamāna Soma) = 10.45.12^{cd} (Bhālandana Vatsapri; to Agni) : adveṣe dyāvāpṛthivī huvema devā dhatta rayim asme suvīram.
- 10.31.7^{ab} (Kavaṣa Āilūsa; to Viçve Devāḥ) = 10.81.4^{ab} (Viçvakarman Bhāvuna; to Viçvakarman) : kiṁ svid vanaṁ ka u vṛkṣa āsa yato dyāvāpṛthivī niṣṭataksuḥ.

7. Distichs Repeated with Changes

The number of distichs repeated with greater or lesser variation is rather larger than that of the distichs repeated intact. The class involves 79 instances of a total of 162 distichs. Moreover, it naturally fades out into another very prevalent class of repetitions in which there is one identical pāda together with one or more words repeated in a pāda adjacent to the identical one; see the next class. Here, as in previous cases, I have been guided in my classifications by the spirit and general intention of the passage, rather than by the completeness of the verbal correspondence; see, e.g. the relation of 4.17.7^{cd}: 4.19.3^{cd}. The present class, on the whole, shows even more instructively, and on a larger scale than the preceding ones, the persistence, and at the same time the freedom, with which the Vedic poets availed themselves of existing types of expression in order to serve their ends. Grammatical, lexical, and metrical change, and adaptation to different purposes, notably different divinities, are an almost constant element in these repetitions; nowhere do the Vedic poets show better that they regarded the entire body of Vedic composition as common property, freely to be used for new purposes and conceived in later moods:

- 1.12.1^{ab} (Medhātithi Kāṇva) = 1.36.3^{ab} (Kāṇva Ghāura). To Agni: agniṁ dutaṁ (1.36.3^a, pra tvā dutaṁ) vṛṇīmahe hotārāṁ carsaṇinām. Cf. 8.19.3.
 1.12.11^{ac} (Medhātithi Kāṇva; to Agni) = 9.61.6^{ab} (Amahīyu Āṅgīrasa; to Soma Pavamāna): sa naḥ stavāna (9.61.6^a, punāna) ā bhara, rayiṁ viravatūṁ iṣam. Cf. 8.24.3; 9.40.5.
 1.18.2^{ab} (Medhātithi Kāṇva; to Brahmanaspati) = 1.91.12^{ab} (Gotama Rāhūgaṇa; to Soma): yo revāṁ yo amivahā (1.91.12^a, gayaspāno amivahā) vasuvit puṣṭivardhanaḥ.
 1.18.3^{ab} (Medhātithi Kāṇva; to Brahmanaspati) = 7.94.8^{ab} (Vasiṣṭha; to Indra and Agni): mā naḥ caṇiso (7.94.8^a, mā kasya no) araruṣo dhūrṭiḥ prajāṁ martyasya.
 1.22.21^{ab} (Medhātithi Kāṇva; to Viṣṇu) = 3.10.9^{ab} (Viçvāmītra Gāthina; to Agni): tad viprāso (3.10.9^a, taṁ tvā viprā) vipanyavo jāgrvāṁsaḥ samindhate.
 1.25.15^{ab} (Çunaḥçepa Ājigarti, &c.; to Varuṇa) = 10.22.2^{cd} (Vimada Āindra, &c.; to Indra): uta yo mānuṣeṣv ā (10.22.2^c, mitro na yo jameṣv ā) yaçaç cakre aśāmy ā.
 1.34.12^{cd} (Hiraṇyastūpa Āṅgīrasa) = 1.112.24^{cd} (Kutsa). To Açvins: çṛṇvāntā vām avase jolhavimī (1.112.24^c, adyūtye 'vase ni hvaye vām) vṛdhe ca no bhavataṁ vajasātāu.
 1.36.15^{ab} (Kāṇva Ghāura; to Agni): pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ = 7.1.13^{ab} (Vasiṣṭha Maitravaruṇi; to Agni): pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoh.
 1.39.6^{ab} (Kāṇva Ghāura) = 8.7.28^{ab} (Punarvatsa Kāṇva). To Maruts: upo rathesu prṣatir ayugdhvam (8.7.28^a, yad eṣāṁ prṣatī rathe) praṣṭir vahati rohitah.
 1.45.4^{bc} (Praskaṇva Kāṇva; to Agni) = 8.8.18^{bc} (Sadhvaṇsa Kāṇva; to Açvins): priyamedhā ahūṣata, rājantam (8.8.18^c, rājantāv) adhvarāṇām. The first two pādas of 8.8.18 are repeated at 8.87.3.
 1.47.1^{ab} (Praskaṇva Kāṇva; to Açvins) = 2.41.4^{ab} (Gṛtsamada; to Mitra and Varuṇa): ayaiṁ vāṁ madhumattamaḥ (2.41.4^a, mitrāvaruṇā) sutah soma rtāvṛdhā.
 1.47.7^{ab} (Praskaṇva Kāṇva) = 8.8.14^{ab} (Sadhvaṇsa Kāṇva). To Açvins: yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14^b, adhy ambarē). For other correspondences between 1.47 and 8.8 see under 1.47.2.
 1.47.8^{ab} (Praskaṇva Kāṇva; to Açvins) = 8.4.14^{cd} (Devātithi Kāṇva; to Indra): arvāñca vāṁ (8.4.14^c, arvāñcaṁ tvā) sapṭayo 'dhvaraçriyo vahantu savanēd upa.

- 1.48.14^{ab} (Praskaṇva Kāṇva; to Uṣas): ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre 'vase mahi = 8.8.6^{ab} (Sadhaṇsa Kāṇva; to Aṇvins): yac cid dhi vām pura ṛṣayo juhūre 'vase narā.
- 1.81.5^{cd} (Gotama Rāhūgaṇa) = 7.32.23^{ab} (Vasiṣṭha). To Indra: na tvāvaṇ indra kaṣ cana (7.32.23^a, na tvāvāṇ anyo divyo na pārthivo) na jāto na janisyate.
- 1.84.11^{ab} (Gotama Rāhūgaṇa) = 8.69.3^{ab} (Priyamedha Āṅgīrasa). To Indra: tā asya prṇāṇayuvāḥ (8.69.3^b, sūdadohasaḥ) somaṁ ḡṇānti prṇāyāḥ.
- 1.113.15^{cd} (Kutsa) = 1.124.2^{cd} (Kakṣivat Dairghatamasa). To Uṣas: iyuṣiṇām upamā ṇaṇvatināṁ vibhātināṁ prathamōṣā vy aṇvāt (1.124.2^d, āyatīnāṁ prathamōṣā vy adyāt). Note the correspondence of 1.113.7^a with 1.124.3^a, and 1.113.7^d with 1.123.13^c.
- 1.117.20^{cd} (Kakṣivat Dairghatamasa) = 10.39.7^{ab} (Ghoṣā Kakṣivati). To Aṇvins: yuvam ṇaṇvibhir vimadāya jāyām (10.39.7^a, yuvam rathena vimadāya ṇundhyuvam) ny ūhathuḥ purumitrasya yōṣam (10.39.7^b, yōṣaṇām).
- 1.118.1^{cd} (Kakṣivat Dairghatamasa) = 1.183.1^{ab} (Agastya). To Aṇvins: yo martyasya manaso jāviyāṇ (1.183.1^a, taṁ yuṇjāthām manaso yo jāviyāṇ) trivandhuro vṛṣaṇā vātaraṇhāḥ (1.183.1^b, yas tricakraḥ).
- 1.129.3^{fk} (Parucehepa Dāivodāsi; to Indra): mitrāya vocam varuṇāya saprathah sumṛlikāya saprathah = 1.136.6^{bc} (Parucehepa Dāivodasi; Liṅgoktadevatāḥ); mitrāya vocam varuṇāya mīlhuṣe sumṛlikāya mīlhuṣe.
- 1.132.7^{bc} (Parucehepa Dāivodāsi; to Indra): indratvotāḥ sāsaḥyāma pṛtanyato vanuyāma vanuṣyutāḥ = 8.40.7^{de} (Nābhāka Kāṇva; to Indra and Agni): sāsaḥyāma pṛtanyato, &c.
- 1.134.3^{bc} (Parucehepa Dāivodāsi; to Vāyu): vāyū rathe ajirā dhuri volhave vahiṣṭhā dhuri volhave = 5.56.6^{cd} (Ṣyāvāgva Ātreya; to Maruts): yuṇḡdhvam harī ajirā, &c.
- 1.135.3^{ab} (Parucehepa Dāivodāsi) = 7.92.5^{ab} (Vasiṣṭha). To Vāyu: ā no niyudbhīḥ ṇatinībhīr adhvaram sahasaṇvibhir upa yāhi vītaye (7.92.5^b, yajñam).
- 1.155.3^{cd} (Dirghatamas Ācathya; to Viṣṇu and Indra) = 9.75.2^{cd} (Kavi Bhārgava; to Pavamāna Soma): dadhāti putro 'varuṇ paraṁ pitur (9.75.2^c, dadhāti putrah pitur apīcyaṁ) nāma ṛtīyam adhi rocane divaḥ.
- 1.162.1^{ab} (Dirghatamas Ācathya; Aṇvastuti) = 5.41.2^{ab} (Atri Bhāuma; to Viṇve Devāḥ): mā (5.41.2^a, te) no mitro varuṇo aryamāyur indra ṛbhukṣa marutaḥ pari khyan (5.41.2^b, maruto juṣanta)
- 1.183.6^{ab} = 1.184.6^{ab} (Agastya) = 7.73.1^{ab} (Vasiṣṭha). To Aṇvins: atāriṣma tamasaṣ pāram asya prati vām stomo aṇvināv adhāyi (7.73.1^b, prati stomam devayanto dadhānāḥ).
- 2.12.15^{cd} (Gṛtsamada; to Indra) = 8.48.14^{cd} (Pragātha Kāṇva; to Soma): vayam ta indra (8.48.14^c, vayan somasya) viṇvaha priyāsaḥ suvīraṣo vidatham ā vadema.
- 3.19.2^{cd} (Gāthīn Kāuṣika; to Agni): sudyumnāṁ rātīnīm ḡṛtācīm, pradakṣiṇid devatātīm urāṇaḥ; 4.6.3^{ab} (Vāmadeva Gāutama; to Agni): yatā sujūrṇī rātīni ḡṛtācī pradakṣiṇid, &c.
- 3.37.11^{ab} = 3.40.8^{ab} (Viṇvāmītra; to Indra): arvāvato na ā gahy atho ṇakra parāvataḥ (3.40.8, gahī parāvataḥ ca vṛtrahan). Cf. 3.40.9.
- 3.47.2^{ab} = 3.52.7^{cd} (Viṇvāmītra; to Indra): sajoṣā indra sagaṇo (3.52.7^c, apūpam addhi sagaṇo) marudbhīḥ somaṁ piba vṛtrah ṇura vidvān.
- 3.53.7^{cd} (Viṇvāmītra; to Indra) = 7.103.10^{cd} (Vasiṣṭha; to the Frogs, Parjanyaṣtuti): viṇvāmītrāya (7.103.10^c, gavām maṇḍūkā) dadato maghāni (7.103.10^c, dadataḥ ṇatāni) sahasra-sāve pra tiranta āyuh.
- 3.54.22^{ab} (Prajāpati Viṇvāmītra, &c.) = 5.4.2^{cd} (Vasuṇruta Ātreya). To Agni: svadasva havyā sam (5.4.2^c, sugārhapatyāḥ sam) iṣo didīhy asmadyak sam mīmīhi ṇṇavāṇsi.
- 3.62.16^{ab} (Viṇvāmītra) = 7.65.4^{ab} (Vasiṣṭha). To Mitra and Varuṇa: ā no mitrāvaruṇā (7.65.4^a adds havyajūṣṭīm) ḡṛtāir gavyūtīm uksatam (7.65.4^b adds ilābhīḥ).
- 4.6.11^{cd} (Vāmadeva Gāutama) = 5.3.4^{cd} (Vasuṇruta Ātreya). To Agni: hotāram agniṇīm manuṣo ni sedur namasyanta (5.3.4^d, daṇasyanta) uṇijah ṇaṇsam āyoh.
- 4.17.7^{cd} (Vāmadeva Gāutama; to Indra): tvam prati pravata āṇayānam ahiṁ vajreṇa maghavan vi vṛṇuḥ = 4.19.3^{cd} (Vāmadeva; to Indra): sapta prati pravata āṇayānam ahiṁ vajreṇa vi riṇā aparvan.
- 4.37.7^{cd} (Vāmadeva; to Rbhuv) = 5.10.6^{cd} (Gaya Ātreya; to Agni): asmabhyam sūraya stutā (5.10.6^c, asmākāsaḥ ca sūrayo) viṇvā āṇas tarīṣaṇi.

- 4.47.2^{ab} (Vāmadeva) = 5.51.6^{ab} (Svastyātreya Ātreya). To Indra and Vāyu : indraç ca vāyav eṣāṁ somānāṁ (5.51.6^b, sūtānāṁ) pitīm arhatah.
- 5.3.8^{ab} (Vasuçruta Ātreya) = 10.122.7^{ab} (Citramahas Vasiṣṭha). To Agni : tvām asyā vyuṣṭi deva pūrve (10.122.7^a, tvām id asyā uṣaso vyuṣṭiṣu) dūtām kṛtvānā ayajanta havyāṁ (10.122.7^b, mānuṣāḥ).
- 5.4.7^{ab} (Vasuçruta Ātreya ; to Agni) : vayam te agna ukthair vidhema vayam havyāṁ pāvaka bhadraçoce = 7.14.2^{a+d} (Vasiṣṭha Maitrāvaruṇi ; to Agni) : vayam te agne samidhā vidhema, vayam deva haviṣā bhadraçoce.
- 5.21.3^{ab} (Sasa Ātreya) = 8.23.18^{ab} (Viçvamanas Vāiçva). To Agni : tvām viçve (8.23.18^a, viçve hi tvā) sajoso devāso dūtām akrata.
- 5.31.6^{ab} (Avasyu Ātreya) = 7.98.5^{ab} (Vasiṣṭha). To Indra : pra te pūrvāṇi karaṇāni vocam (7.98.5^a, prendrasya vocam prathamā kṛtāni) pra nūtanā maghavan yā cakārtha (7.98.5^b, maghavā yā cakāra). Cf. 10.112.8^{ab}.
- 5.51.7^{ab} (Svastyātreya Ātreya ; to Viçve Devāḥ) = 9.63.15^{ab} (Nidhruvi Kāçyapa : to Soma Pavamāna) : sūtā indriya vāyavo (9.63.15^a, vajrino) somāso dadhyāçirah.
- 5.65.2^{cd} (Rātahavya Ātreya ; to Mitra and Varuṇa) = 5.67.4^{ab} (Vajata Ātreya ; to Mitra, Varuṇa, [and Aryaman]) : tā satpatī ṛtāvṛdha ṛtāvānā (5.67.4, te hi satyā ṛtasprça ṛtāvāno) jane-jane.
- 5.74.10^{ab} (Pāura Ātreya) = 8.73.5^{ab} (Gopavana Ātreya, &c.). To Açvins : açvinā yad dha karhi cie (8.73.5^a, yad adya karhi karhi cie) chuçrūyātām imam havam.
- 6.16.5^{bc} (Bharadvāja ; to Agni) : divodāśāya sunvate, bharadvājāya daçuṣe = 6.31.4^{de} (Suhotra Bhāradvāja ; to Indra) : divodāśāya sunvate sutakre, bharadvājāya grñate vasūni.
- 6.16.30^{ab} (Bharadvāja) = 7.15.15^{ab} (Vasiṣṭha Maitrāvaruṇi). To Agni : tvām naḥ pāhy aḥhaso jātavedo (7.15.15^b, doṣāvastar) aghāyatah.
- 6.25.9^{cd} (Bharadvāja) = 10.89.17^{cd} (Reṇu Vāiçvāmitra). To Indra : vidyāma vastor avasā grñanto bharadvajā (10.89.17^d, viçvāmitrā) uta ta indra nūnam.
- 6.29.3^{cd} (Bharadvāja ; to Indra) = 10.123.7^{cd} (Vena Bhārgava ; to Vena) : vasāno atkaṁ sura-bhiṁ dṛço kaṁ svar ṇa nrtav iṣiro babhūtha (10.123.7^d, svar ṇa nāma janata priyāni).
- 6.45.3^{ab} (Çaṇiyo Bārhaspatya ; to Indra) = 8.5.18^{ab} (Brahmātithi Kāṇva ; to Açvins) : asmākam indra bhūtu te (8.5.18^d, asmākam adya vām ayaṁ) stomo vahiṣṭho antamah.
- 6.51.7^{ab} (Riçvan Bhāradvāja ; to Viçve Devāḥ) = 7.52.2^{cd} (Vasiṣṭha ; to Ādityas) : mā va eno anyakṛtām bhujema (7.52.2^c, mā vo bhujemānyajātām eno) mā tat karma vasavo yac cayadhve.
- 6.59.7^{cd} (Bharadvāja ; to Indra and Agni) = 8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni) : mā no asmin mahādthane parā varktam gaviṣṭu (8.75.12^b, parā varg bhārabhṛd yathā).
- 6.60.14^{ab} (Bharadvāja ; to Indra and Agni) = 8.73.14^{ab} (Gopavana Ātreya, &c. ; to Açvins) : ā no gavyebhir açvyāir vasavyāir (8.73.14, açvyāḥ sahasrāir) upa gachatam.
- 7.15.13^{ab} (Vasiṣṭha Maitrāvaruṇi) = 8.44.11^{ab} (Virūpa Āṅgīrasa). To Agni : agne rakṣā ṇo aḥhasah (8.44.11^a, agne ni pāhi na tvām) prati sma deva riṣatah.
- 7.67.6^{cd} (Vasiṣṭha ; to Açvins) : ā vām toke tanayo tūtujānāḥ suratnāso devavītiṁ gamema = 7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha ; to Indra and Varuṇa) : pravat tokaya tanaye tūtujānā, suratnāso, &c.
- 7.74.2^{cd} (Vasiṣṭha) = 8.35.22 (Çyāvōçva Ātreya). To Açvins : arvāg ratham (7.74.2^c, ratham samanasa) ni yachatam pibatam somyam madhu.
- 8.1.4^{cd} (Modhātithi Kāṇva, &c. ; to Indra) = 8.60.18^{cd} (Bharga Prāgātha ; to Agni) : upa kramasva (8.60.18^c, iṣanyayā naḥ) pururūpam ā bhara vājāni nediṣṭham ūtaye.
- 8.5.28^{ab} (Brahmātithi Kāṇva ; to Açvins) : ratham hiranyavandhuraṁ hiranyābhīçum açvinā = 8.22.5^{ab} (Sobhari Kāṇva ; to Açvins) : ratho yo vām trivandhuro hiranyābhīçur açvinā. Note that 8.5.5^c = 8.22.3^d.
- 8.8.1^{cd} (Sadhvāṇsa Kāṇva) = 8.87.5^{cd} (Dyumnika Vasiṣṭha). To Açvins : dasrā hiranyavartani pibatam somyam madhu (8.87.5, vartani çubhas patī pātāni somam ṛtāvṛdhā).
- 8.12.19^{ab} (Parvata Kāṇva ; to Indra) = 8.27.13^{ab} (Manu Vāivasvata ; to Viçve Devāḥ) : devam devam vo vasa indram-indram grñiṣāni (8.27.13^b -indram abhiṣṭaye).

- 8.18.12^{ab} (Irimbiṭhi Kāṇva) = 8.67.18^{ab} (Matsya Sāṁmāda, &c.). To Aṇvins: tat su naḥ ṇarma yachātādityā (8.67.18, tat su no navyam̐ san̐yasa ādityā) yan mumocati.
- 8.18.16^{ab} (Irimbiṭhi Kāṇva; to Ādityas) = 8.31.10^{cd} (Manu Vāivasvata; Dāṇpatyor āciṣaḥ): ā ṇarma parvatānām otāpām vṛṇīnahe (8.31.10, parvatānām vṛṇī.nahe nadīnām).
- 8.27.16^{cd} (Manu Vāivasvata; to Viṇve Devāḥ): pra prajābhīr jāyate dharmāṇas pary ariṣṭaḥ sarva edhate = 10.63.13^{ab} (Gaya Plāta; to Viṇve Devāḥ): ariṣṭaḥ sa marto viṇva edhate pra prajābhīr jāyate dharmāṇas pari.
- 8.38.3^{ab} (Çyāvāṇva Ātreya; to Indra and Agni) = 8.65.8^{ab} (Pragātha Kāṇva; to Indra): idam̐ vāṇ madirām̐ (8.65.8^a, idam̐ te somyam̐) madhv̐ adhuḥṣann̐ adribhīr narah̐.
- 8.45.4^{bc} (Triṇoka Kāṇva) = 8.77.1^{bc} (Kurusuti Kāṇva). To Indra: jātāḥ pṛehad vi mātaram̐ (8.77.1^b, vi pṛehad iti mātaram̐), ka ugrāḥ ke ha ṇṇvire.
- 8.47.1^{bc} (Trita Āptya) = 8.67.4^{ab} (Matsya Sāṁmāda, &c.). To Ādityas: mahi vo mahatām̐ avo varuṇa mitra dāṇuṣe (8.67.4^b, mitrāryaman).
- 9.2.7^{bc} (Medhātithi Kāṇva) = 9.38.3^{bc} (Rāhūgaṇa Āṇḡirasa). To Soma Pavamāna: marm̐-jyante apasyuvaḥ, yābhīr madāya ṇumbhase (9.38.3^c, ṇumbhate).
- 9.6.4^{bc} = 9.24.2^{bc} (Asita Kāṇva, &c.). To Soma Pavamāna: āpo na pravatāsaran̐ (9.24.2^b, pravatā yatīḥ), punānā indram̐ āṇata.
- 9.11.8^{ab} (Asita Kāṇva, &c.) = 9.98.10^{ab} (Ambariṣa Vārsāgira, &c.). To Soma Pavamāna: indrāya soma pātave madāya (9.98.10^b, vṛtraghne) pari ṣeyase.
- 9.12.8^{bc} (Asita Kāṇva, &c.) = 9.44.2^{bc} (Ayāsya Āṇḡirasa). To Soma Pavamāna: somo hin-vāno arṣati (9.44.2^b, hinve parāvati), viprasya dhārāya kavīḥ.
- 9.37.2^{bc} = 9.38.6^{bc} (Rāhūgaṇa Āṇḡirasa). To Soma Pavamāna: harir arṣati dharmāṇasīḥ, abhi yonim̐ kanikradat̐ (9.38.6^b, krandan̐ yonim̐ abhi priyam̐).
- 9.43.4^{ab} (Medhyātithi Kāṇva) = 9.63.11^{ab} (Nidhruvi Kāṇva). To Soma Pavamāna: pava-māna vidā rayim̐ asmahyām̐ soma suṇṇriyam̐ (9.63.11^b, duṣṭaram̐).
- 9.52.4 (Ucathya Āṇḡirasa) = 9.64.27 (Kāṇva Mārica). To Soma Pavamāna: nī ṇuṣmam̐ (9.64.27, punānā) indav̐ eṣām̐ puruhūta janānām̐.
- 9.57.1^{ab} (Avatsāra; to Soma Pavamāna): pra te dhārā asaṇṇato divo na yanti vṛṣṭayaḥ = 9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna): pra te divo na vṛṣṭayo dhārā yanty̐ asaṇṇataḥ. See p. 552.
- 9.62.12^{ab} (Jamadagni Bhārgava) = 9.63.12^{ab} (Nidhruvi Kāṇva). To Soma Pavamāna: ā pavasva (9.63.12^a, abhy arṣa) sahasrīṇām̐ rayim̐ gomantam̐ aṇvinam̐. Note 9.62.25^c = 9.63.25^c.
- 9.63.16^{bc} (Nidhruvi Kāṇva) = 9.64.12^{ab} (Kāṇva Mārica). To Soma Pavamāna: rāye arṣa (9.64.12^a, sa no arṣa) pavitra ā mado yo devavitamaḥ. Cf. 9.63.23^c = 9.64.27^c.
- 9.64.17^{bc} (Kāṇva Mārica) = 9.66.12^{ac} (Çatam̐ Vāikhanasāḥ). To Soma Pavamāna: vṛthā (9.66.12, achā) samudram̐ indavaḥ, agmann̐ rtasya yonim̐ ā.
- 9.83.5^{cd} (Pavitra Āṇḡirasa) = 9.86.40^{cd} (Atrayaḥ). To Soma Pavamāna: rājā pavitraratho vājam̐ āruhaḥ (9.86.40^c, āruhat̐) sahasrabhṛṣṭir̐ jayasi (9.86.40^d, jayati) ṇravo br̐hat. Note the words nabho vasānāḥ = apo vasānāḥ at the beginning of the second pāda.
- 9.85.12^{ac} (Vena Bhārgava; to Soma Pavamāna) = 10.123.7^a, 8^c (Vena Bhārgava; to Vena): ūrdhvo gandharvo adhi nāke asthāt̐, bhānuḥ ṇukreṇa ṇociṣā vy adyāt̐ (10.123.8^c, ṇociṣā cakānāḥ).
- 9.96.3^{ab} (Pratardana Dāivodāsi) = 9.97.27^{ab} (Mṛṇka Vāsiṣṭha). To Soma Pavamāna: sa no deva (9.97.27^a, evā deva) devatāte pavasva maho soma psarasa indrapānāḥ (9.97.27^b, psarase devapānāḥ). Both stanzas end with the word punānāḥ.

8. Single Pāda Repeated with an Added Word or Words

The last class of repetitions which goes beyond that of a single pāda, pure and simple, consists of the following numerous class: one whole pāda is repeated, and in addition a single word or set expression. The latter quite frequently immediately precedes or follows the repeated pāda, so as to form

an organic sense unit with the pāda. Still more frequently the extra word or expression is separated from the repeated pāda; yet in most cases so that the extra word seems to coincide intentionally rather than accidentally. There is, of course, no hard and fast line between this and the preceding class. The total of cases under the present head is large; a selected list is given here, the rest being indicated at the end of this rubric. Cases in which the extra word or words immediately precede, or follow, make up the following list:

- 1.5.5 : 8.93.22, . . . sutā ime, ṣucayo (8.93.22, uṇanto) yanti vitaye.
 1.14.5 : 8.5.17, . . . vṛktabarhiṣaḥ, haviṣmanto arañikṛtaḥ.
 1.23.2 : 4.49.5 : 8.76.6, . . . havāmahe, asya somasya pitaye.
 1.129.9, . . . abhiṣṭibhiḥ, sadā pāhy abhiṣṭibhiḥ : 10.93.11, . . . abhiṣṭaye, sadā pāhy abhiṣṭaye.
 5.6.10 : 8.31.18, . . . suvīryam, uta tyad ācvaṣvyam.
 8.6.45 = 8.32.30 : 8.14.12, . . . hari, somaṣyāya vakṣataḥ.
 8.7.15 : 8.18.1, . . . eṣāṁ, sumnaṁ bhikṣeta martyaḥ.
 3.47.3 : 3.51.8, . . . pāhi somam, indra devebhiḥ (3.51.8, marudbhīr indra) sakhibhiḥ sutavī
 naḥ.
 5.15.4, . . . dadhānaḥ, pari tmanā viṣurūpo jigāsi : 7.84.1, . . . dadhānā, pari tmanā viṣurūpa
 jigāti.
 1.4.1 : 8.52(Vāl.4).4, sudughām iva goduḥ (Vāl.4.4, goduho), juhūmasi . . .
 5.73.5, ā yad vām sūryā ratham, tiṣṭhad . . . : 8.8.10, ā yad vām yosapā ratham, atiṣṭhad . . .
 8.24.3 : 9.40.5, sa na stavāna (9.40.5, punāna) ā bhara, rayiṁ . . . Cf. 1.12.11 ; 9.61.6.
 9.45.6 : 9.49.2, tayā pavasva dhārayā, yayā . . .

As an illustration of the far more numerous class in which an extra word stands at a distance from the repeated pāda we may point to the typical case:

- 1.159.1 (Dirghatamas Āucathya ; to Dyāvapṛthivyāu)
pra dyāvā yajñāḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidatheṣu pracetasā,
 devebhir ye **devaputre** sudaṁsasetthā dhiyā vāryāṇi prabhūṣataḥ.
 7.53.1 (Vasiṣṭha ; to Dyāvapṛthivyāu)
pra dyāvā yajñāḥ pṛthivī namobhiḥ sabādha ṇe brhatī yajatre,
 te cid dhi pūrve kavayo gr̥ṇantaḥ puro **mahī** dadhire **devaputre**.

In this instance the characteristic repeated pāda is of itself sufficient to show that borrowing has taken place; yet the additional repeated words mahī and devaputre make it still clearer that one stanza depends directly upon the other.

While the critical value of the repeated pādas is in general superficially evident, that of the extra words at times illumines problems of more considerable difficulty. Thus in the case of 6.23.3 : 6.44.15, where the words kṛi and kārū interpret each other under the stimulus of the repeated pāda. Both words in the light of the parallel mean 'poet'. I prefer to trust to this parallelism, rather than to the learned and ingenious theories of Ludwig and Pischel, who assume for kṛi the meaning 'wretched'. See my discussion under 6.2.3.3.

Here follows a choice list of the remaining correspondences with the extra words in square brackets; I repeat that this list approximates the preceding class at more than one point:

- 1.2.7, varuṇaṁ ca riṣādasam [mitraṁ huve] : 5.64.1, varuṇaṁ vo riṣādasam [mitraṁ
 havāmahe]
 1.9.6, tuvidyumna yaṣasvataḥ [rāye] : 3.16.6, tuvidyumna yaṣasvatā [rāyā]

- 1.10.10 : 5.35.3, vṛṣantamasya hūmahe [ūtim, and avaḥ]
 1.13.7 : 1.142.7, naktoṣasā supeṣasā [barhir āsade, and sīdatam barhiḥ]
 1.14.12 : 5.56.6, yukṣvā (5.56.6, yuṅgdhvaṁ) hy aruṣī rathe [rohitah]
 1.16.4 : 3.42.1, upa naḥ sutam ā gahi [haribhir indra, and indra . . . haribhyām]
 1.22.2 : 1.23.2, ubhā devā divisprṇā [havāmahe]
 1.25.11 : 8.6.29, eikivān abhi (8.6.29, ava) paçyati [ataḥ]
 1.30.9 : 8.69.18, anu pratnasyāukasaḥ [pūrvam, and pūrvām]
 1.32.3 : 2.15.1, trikadrakeṣv apīhat sutasya [ahan . . . ahinām, and ahim . . . jaghāna]
 1.46.2 : 8.8.12, manotarā rayiṇām [vasuvidā, and purūvasū]
 1.48.8 : 7.81.1, jyotiṣ kṛṇoti sūnarī [duhitā divaḥ]
 1.54.11 : 10.61.22, rakṣā ca no maghonaḥ pāhi sūrīn [rāye]
 1.62.2 : 9.97.39, yenā naḥ pūrve pitarah padajñāḥ [gāḥ]
 1.73.10 : 4.2.20, etā te agna ucathāni vedaḥ [jṣṭāni santu, and tā juṣasva]
 1.77.1 : 4.2.1, yo martyeṣv amṛta pṭāvā [hotā yajīṣṭhaḥ]
 1.78.1 : 4.32.9, abhi tvā gotamā girā [nonumaḥ, and anūsata]
 1.91.8 : 10.25.7, tvam naḥ soma viçvataḥ [rakṣa, and gopāḥ]
 1.91.13 : 8.92.12, gāvo na yavaseṣv ā [rārandhi, and raṇayāmasi]
 1.91.17 : 9.67.28, soma viçvebhīr aṇṇubhiḥ [pyāyasva]
 1.104.1 : 7.24.1, yoniṣ ta indra niṣado (7.24.1, sadane) akāri [tam ā]
 1.112.5 : 1.118.6, ud vandanaṁ ārayataṁ svar dṛṣe (1.118.6, ārataṁ daṁsanābhiḥ) [rebham]
 1.113.14^d : 4.14.3^d, oṣā yāti (4.14.3, uṣā iyate) suyujā rathena [prabodhayanti]
 1.113.16 : 8.48.11, aganma yatra pratiranta āyuh [tamaḥ, and tamiṣiḥ]
 1.117.21 : 7.5.6, uru jyotiṣ cakrathur (7.5.6, jyotiṣ janayanū) āryāya [dasyum, and dasyūn]
 1.176.3 : 6.45.8, yasya viçvāni hastayoh [vasu, and vasūni]
 1.186.3 : 8.84.1, preṣṭham vo atithim grṇīse (8.84.1, stuṣe) [agnim]
 2.4.2 : 10.46.2, imam vidhanto apām sadhasthe [bhṛgavaḥ]
 2.12.14 : 2.20.3, yaḥ çaṁsantaṁ yaḥ çaçamānam ūti [pacantam]
 2.14.2 : 2.37.1, tasmā etaṁ bharata tadvaçāya (2.37.1, tadvaço dadih) [adhvaryavaḥ]
 2.36.5 : 10.116.7, tubhyam suto maghavan tubhyam ābhṛtaḥ (10.116.7, pakvaḥ) [piba]
 3.10.3 : 7.14.1, samidhā jātavedase [dadāçati, and dāçoma]
 3.20.5 : 10.101.1, dadhikrām agnim uṣasam ca devīm [huve, and hvaye]
 3.31.8 : 10.111.5, viçvā veda janimā (10.111.5, savanā) hanti çuṣṇam [pratimānam]
 3.43.6 : 6.44.19, ā tvā brhanto (6.44.19, vṛṣaṇo) yujanāḥ [vahanuḥ]
 3.50.2 : 7.29.1, pibā tv asya suṣutasya cāroḥ [harayaḥ, and harivaḥ]
 3.51.10 : 8.1.26, pibā tv asya girvanāḥ [sutam, and sutasya]
 3.53.7 : 10.67.2, divas putrasyāsurasya vīrāḥ [aṅgirasah]
 4.1.3 : 8.27.3, marutsu viçvabhānuṣu [varuṇe, and varuṇa]
 4.5.4 : 10.89.8, pra ye minanti varuṇasya dhāma . . . [mitrasya], and, pra ye mitrasya varuṇasya dhāma . . . [minanti]
 4.18.11 : 8.100.12, sakhe viṣṇo vitaraṁ vi kramasva [vṛtram . . . hanīṣyan, and hanāva vṛtram]
 4.32.8 : 8.14.4, yad ditsasi stuto magham [na tvā varante, and, na te vartāsti]
 4.32.11 : 8.99.2, suteṣv indra girvanāḥ [vedhasah]
 5.9.4 : 6.2.9, agne paçur na yavase [vanā]
 5.9.7 : 5.23.2, rayim sahasva ā bhara [vājasya]
 5.40.1 : 8.21.3, somaṁ somapate piba [ā yāhi]
 5.41.6 : 10.64.7, pra vo vāyūm rathayujam kṛṇudhvam . . . [puramdhīh], and, pra vo vāyūm rathayujam puramdhim . . . [kṛṇudhvam]
 5.55.9 : 6.51.5, asmabhyam çarma bahulaṁ vi yantana (6.51.5, yanta) [mṛ!atā naḥ]
 5.67.2 : 9.64.20, ā yad yonim hiranyayam [sadathaḥ, and sīdati]
 6.15.3 : 6.16.33, bharaḍvājāya saprathaḥ [chardir yacha, and çarma yacha]
 6.44.5 : 8.93.12, devī çuṣmaṁ saparyataḥ [rodasī]
 6.45.32 : 6.48.3, sadyo danāya maṇhate [sahasriṇī, and sahasram]
 6.48.3 : 7.5.4, ajasreṇa çociṣā çoçucac cluce (7.5.4, çociṣā çoçucānaḥ) [vibhāsi, and bhāsā]

- 6.72.2 : 10.62.3, aprathataṁ (10.62.3, aprathayan) prthivīm mātaraṁ vi [ut sūryaṁ nayathaḥ, and sūryam ārohayān]
 7.10.5 : 10.46.4, mandraṁ hotāram uṇijo yaviṣṭham (10.46.4, namobhiḥ) [adhvareṣu, and adhvarāṇām]
 7.15.8 : 8.19.7, suviraṣ tvam aṣmayuḥ [svagnayaḥ]
 7.32.8 : 9.30.6 = 9.51.2, somam indrāya vajriṇe [sunota]
 7.35.14 : 10.53.5, gojātā uta ye yajūiyāsaḥ [juṣanta, and juṣantām]
 8.11.6 : 10.141.3, agniṁ gīrbhir havāmahe [avase]
 8.19.17 : 8.43.30, te gheda agne svādhyāḥ [nṛcakṣasam, and nṛcakṣasaḥ]
 8.23.22 : 8.60.2, agniṁ yajñeṣu purvyam [srug eti, and srucāḥ caranti]
 8.24.8 : 8.50 (Vāl. 2).9, vidyāma cūra navyasaḥ [vaso]
 8.33.3 : 8.88.2, maksū gomantam imāhe [vājam . . . sahasriṇam]
 9.4.1 : 9.9.9, pavamāna mahi cṛavaḥ [sanā]
 9.15.8 : 9.61.7, etam u tyāṁ daṇa kṣipāḥ [mrjanti]
 9.17.7 : 9.63.20, dhibhir viprā avasyavaḥ [mrjanti]
 9.26.6 : 9.53.4, indav (9.53.4, indum) indrāya matsaram [hinvanti]
 9.45.5 : 9.106.11, vane kriṣṇantam atyavim [sam asvaran]
 9.50.3 : 9.67.9, pavamānaṁ madhucūtam [hinvanti]
 9.62.4 : 9.82.1, cṇeno na yonim āsadat (9.82.1, yonim ghrtavantaṁ āsadam) [asāvya aṇiḥ, and asāvi somaḥ]
 9.64.22 : 9.108.1 : 9.108.15, pavasva madhumattamaḥ [indrāyendo, and indrāya soma]
 9.65.14 : 9.106.7, indo dhārābhir ojaṣā [ā kalaṇāḥ, and ā kalaṇam]
 9.67.4 : 9.107.10, tiro vārāṇy avyayā [hariḥ]
 9.72.7 : 9.86.8, nābhā prthivyā dharuṇo maho divaḥ [apām ūrmāu sindhuṣu, and apām ūrmim . . . sindhuṣu]
 9.76.1 : 9.77.5, dhartā (9.77.5, cakrir) divaḥ pavate kṛtvyo raṣaḥ [atyō na]
 9.76.5 : 9.96.20, vṛṣeva yūthā pari koṣam arṣasi (9.96.20, arṣan) [kanikradat]
 9.76.5 : 9.97.32, sa indrāya pavaso matsarintamaḥ (9.97.32, matsaravān) [kanikradat]
 9.103.2 : 9.107.22, gobhir aṇjāno arṣati (9.107.22, arṣasi) [vārāṇy avyayā and vāre avyaye]
 10.133.4 : 10.134.2, adhaspadam tam iṁ kṛdhi [yo na . . . ādideṇati, and yo aṣmān ādideṇati]
 Cf. also under 1.7.3 ; 14.6 ; 22.18 ; 30.18, 19 ; 64.12 ; 74.3 ; 81.9 ; 84.3 ; 95.8 ; 102.4 ; 105.14 ; 113.7 ; 117.2 ; 128.6 ; 130.1 ; 132.5 ; 134.6 ; 135.6 ; 143.2 ; 174.5 ; 218.3, 7 ; 38.1 ; 40.5 ; 41.2 ; 32.10 ; 10.2 ; 11.8 : 31.21 ; 32.7, 11 ; 35.1 ; 52.3 ; 41.15 ; 4.5 ; 9.5 ; 11.5 ; 33.3 ; 42.5 ; 5.32.7 ; 51.5 ; 67.4 ; 86.2, 6 ; 6.15.7 ; 44.21 ; 45.10, 30 ; 46.4 ; 50.13 ; 59.10 ; 7.35.15 ; 44.1 ; 8.5.15, 37 ; 7.22 ; 12.5 ; 15.1 ; 19.8 ; 46.8 ; 47.18 ; 49.1 ; 95.3 ; 102.9 ; 9.6.5 ; 23.1 ; 35.2 ; 60.3 ; 64.22 ; 10.4.7 ; 20.10 ; 45.2 ; 64.6.

9. Two or more Unconnected Pādas recurrent in the same Pair of Hymns or in a Pair of Adjacent Hymns

Two or more unconnected pādas in one hymn are repeated as unconnected pādas either in one other hymn, or in two other hymns which are contiguous. These cases are so noteworthy as to deserve grouping by themselves. They are sometimes of interest for critical questions, especially questions relating to the arrangement of the hymns in our redaction of the RV. Or, they may turn out to be so after the other factors of the problem are understood. Thus, as an extreme instance, hymn 8.8 has one distich and three unconnected pādas in common with 8.87, where they occur, likewise unconnected. The coincidence is the more noteworthy because the hymn following after 8.8 has a pāda (8.9.14^c) identical with 8.8.2^a which also recurs at 8.87.5^a. Observe that 8.8 and 8.9 frequently mention the poet Vatsa (8.8.11, 15, 19 ; 8.9.1, 6, 15).

The hymns mentioned above as 'contiguous' are usually ascribed to the same author. Some of these correspondences thus fall into line with facts of historic tradition: such are the correspondences of the Praskaṇva-hymns (1.44-50) with the Kāṇva hymns of book 8. Others are obscure. Yet others are perhaps accidental, or simply due (as in the ninth or Pavamāna book) to the all-pervading and intrinsic sameness of the contents:

1.12.4 ^c : 8.44.14 ^c	1.79.4 ^b : 7.15.11 ^b
1.12.12 ^a : 8.44.14 ^b	1.79.12 ^b : 7.15.10 ^c
1.13.2 ^a : 1.142.2 ^b	1.113.7 ^a : 1.124.3 ^a
1.13.6 ^a : 1.142.6 ^a	1.113.7 ^d : 1.123.13 ^c
1.13.6 ^b : 1.142.6 ^d	1.113.15 ^{cd} : 1.124.2 ^{cd}
1.13.7 ^a : 1.142.7 ^b	1.116.7 ^a : 1.117.7 ^a
1.13.8 ^b : 1.142.8 ^b : 1.188.7 ^b	1.116.7 ^d : 1.117.6 ^d
1.13.8 ^c : 1.142.8 ^c : 1.188.7 ^{c1}	1.116.16 ^a : 1.117.17 ^{a4}
1.14.3 ^c : 6.16.24 ^c	1.117.20 ^d : 10.39.7 ^b
1.14.6 ^c : 6.16.44 ^c	1.118.9 ^a : 10.39.10 ^{a5}
1.14.11 ^a : 6.16.9 ^a	1.127.2 ^c : 8.60.3 ^d
1.16.3 ^c : 3.42.4 ^a	1.127.2 ^c : 8.60.17 ^d
1.16.4 ^a : 3.42.1 ^a	1.142.4 ^{ab} : 5.5.3 ^{ab}
1.21.3 ^b : 6.60.14 ^d	1.142.7 ^c : 5.5.6 ^{b6}
1.21.4 ^b : 6.60.9 ^b	1.174.2 ^b : 6.20.10 ^c
1.22.1 ^c : 1.23.2 ^c : 4.49.5 ^c : 8.76.6 ^c	1.17.4.9 : 6.20.12
1.22.2 ^b : 1.23.2 ^a	1.183.3 ^d : 1.184.5 ^c
1.23.3 ^b : 4.49.3 ^c	1.183.6 : 1.184.6 ⁷
1.23.7 ^a : 8.76.6 ^b	1.183.4 ^d : 3.58.5 ^d
1.37.12 ^a : 8.7.11 ^a	1.183.6 ^c : 3.58.5 ^c
1.38.1 ^a : 8.7.31 ^a	3.2.2 ^c : 5.4.2 ^a
1.39.5 ^a : 8.7.4 ^b	3.2.10 ^a : 5.4.3 ^a
1.39.6 ^b : 8.7.28 ^{b2}	3.9.6 ^b : 10.118.5 ^a
1.45.4 ^b : 8.8.18 ^b : 8.7.3 ^b	3.10.2 ^c : 10.118.7 ^c
1.46.2 ^b : 8.8.12 ^b	3.30.13 ^d : 3.32.8 ^a : 3.34.6 ^b
1.47.2 ^b : 8.8.11 ^b , 14 ^d	3.30.21 ^d : 3.31.24 ^{d8}
1.47.3 ^b : 8.87.5 ^d	3.37.11 ^a : 3.40.8 ^a
1.47.5 ^d : 8.87.5 ^d	3.37.11 ^d : 3.40.9 ^c
1.47.7 ^{ab} : 8.8.14 ^{ab}	4.13.2 ^a : 4.14.2 ^a
1.47.8 ^d : 8.87.2 ^b	4.13.5 : 4.14.5
1.47.9 ^b : 8.8.2 ^b	4.46.4 ^{ao} : 8.5.29 ^{ao}
1.48.14 ^{ab} : 8.8.6 ^{ab}	4.46.5 ^a : 8.5.2 ^a
1.49.1 ^b : 8.8.7 ^{b3}	5.41.8 ^d : 5.42.16 ^b
1.48.1 ^b : 7.81.1 ^d	5.42.16 ^{cd} : 5.43.15 ^{cd}
1.48.8 ^d : 7.81.6 ^d	5.42.17 : 5.43.16
1.48.13 ^b : 4.52.5 ^a	5.42.18 : 5.43.17
1.48.14 ^d : 4.52.7 ^c	5.75.2 ^c : 8.8.1 ^c

¹ All are āpri stanzas.

² Correspondences in Kāṇva hymns.

³ Bunched correspondences of Praskaṇva Kāṇva hymns with Kāṇva hymns of the eighth book; note the additional correspondences between 8.8 and 8.87, below.

⁴ Correspondences in two similar Aṣvin hymns; see p. 18.

⁵ Correspondences in related Aṣvin hymns.

⁶ Āpri stanzas.

⁷ Correspondences in connected Agastya hymns.

⁸ All Viṣvāmitra hymns.

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5.75.3^b : 8.8.1^b
 5.86.2^d : 6.60.14^d
 5.86.4^b : 6.60.5^b
 6.44.10^d : 8.80.3^a
 6.45.17^c : 8.80.2^c
 6.45.25^c : 8.95.1^d
 6.45.33^{ab} : 8.94.3^{ab}
 6.50.7^d : 7.60.2^c
 6.51.2^c : 7.60.2^d
 6.50.7^d : 10.63.8^b
 6.50.13^c : 10.64.10^b
 6.51.5^c : 10.63.17^b = 10.64.17^b
 6.52.7^a : 2.41.7^a
 6.52.7^b : 2.41.13^b
 7.15.6^c : 8.19.21^c
 7.15.8^c : 8.19.7^c
 7.15.13^b : 8.44.11^b
 7.16.1^b : 8.44.13^a
 7.63.5^c : 7.65.1^a : 7.66.7^a
 7.64.5 : 7.65.5¹
 7.70.7 = 7.71.6 : 7.73.3^b
 7.72.5 = 7.73.5
 7.73.4^d : 7.74.3^{d 1}
 8.4.1^{ab} : 8.65.1^{ab}
 8.4.12^d : 8.64.10^c
 8.5.4^b : 8.8.12^a
 8.5.11^{bc} : 8.8.1^{cd}
 8.5.30^c : 8.8.6^d
 8.5.5^c : 8.22.3^d
 8.5.28^{ab} : 8.22.5^{ab}
 8.5.17^a : 8.6.37^b
 8.5.37^c : 8.6.47^b
 8.6.6^b : 8.93.3^d
 8.6.25^c : 8.93.28^c-30^c
 8.6.35^b : 8.92.22^b
 8.6.6^b : 8.76.2^b
 8.6.38^a : 8.76.11^a
 8.6.13^b : 8.7.23^a
 8.6.26^a : 8.7.2^a
 8.8.1^a : 8.87.3^a
 8.8.1^c : 8.87.5^c (part)
 8.8.2^a } : 8.87.5^a
 8.9.14^a }
 8.8.28^{ab} : 8.87.3^{ab}
 8.12.11^b : 8.53 (Väl. 5).6^d
 8.12.28^b : 8.53 (Väl. 5).2^d
 8.13.14^b : 8.92.30^c
 8.13.18 = 8.92.21
 8.22.8^c : 4.47.3^d
 8.22.8^d : 4.46.6^c
 8.23.7^b : 8.60.17^d
 8.23.22^b : 8.60.2^d

8.23.27^a : 8.60.14^d
 8.43.11^c : 8.44.27^c
 8.43.24^c : 8.44.6^c
 8.46.6^c : 8.53 (Väl. 5).1^d
 8.46.9^d : 8.51 (Väl. 3).5^d
 8.50 (Väl. 2).7^d : 10.63.8^b
 8.50 (Väl. 2).13^c : 10.64.10^b
 8.51 (Väl. 3).6^{cd} : 8.61.14^{cd}
 8.52 (Väl. 4).6^{cd} : 8.61.10^{cd}
 8.60.2^d : 8.102.10^c
 8.60.19^b : 8.102.16^b
 8.97.5^b : 9.12.6^b
 8.97.11^b : 9.12.2^c
 9.3.9^a : 9.42.2^a
 9.3.10^c : 9.42.2^c
 9.4.1^b : 9.100.8^a
 9.4.7^b : 9.100.2^b
 9.4.9^b : 9.100.7^d
 9.6.5^c : 9.106.11^b
 9.6.7^b : 9.106.2^b
 9.7.3^b : 9.107.22^b
 9.7.6^a : 9.107.6^b
 9.13.1^a : 9.42.5^c
 9.13.3^{ab} : 9.42.3^{bc}
 9.13.4^b : 9.42.6^c
 9.30.1^c : 9.64.25^b
 9.30.5^c : 9.64.12^c
 9.30.5^b : 9.50.3^b
 9.30.5^c : 9.50.5^c
 9.33.2^{bc} : 9.63.14^{bc}
 9.33.6^c : 9.63.1^a
 9.44.3^b : 9.61.8^b
 9.44.5^a : 9.61.9^a
 9.45.1^c : 9.64.12^c
 9.45.3^c : 9.64.3^c
 9.61.4^c : 9.65.9^c
 9.61.21^c : 9.65.19^c
 9.62.1^b : 9.67.7^b
 9.62.30^c : 9.67.19^c
 9.62.12^a : 9.63.1^a
 9.62.12^b : 9.63.12^b
 9.62.25^c : 9.63.25^c
 9.62.12^a : 9.65.21^c
 9.62.24^c : 9.65.25^b
 9.63.1^a : 9.65.21^c
 9.63.8^{bc} : 9.65.16^{bc}
 9.63.16^{bc} : 9.64.12^{ab}
 9.63.23^c : 9.64.27^c
 9.63.17^a : 9.107.17^d
 9.63.25^a : 9.107.25^a
 9.63.28^a : 9.107.4^a
 9.63.19^a : 9.67.16^b

¹ All Vasiṣṭha hymns.

9.63.29^{be} : 9.67.3^{be}
 9.65.13^b : 9.106.5^b
 9.65.14^b : 9.106.7^b
 9.65.25^a : 9.106.13^a
 9.68.8^b : 9.86.17^c
 9.68.9^b : 9.86.9^d
 9.72.4^d : 9.86.13^d
 9.72.7^a : 9.86.8^d
 9.72.8^a : 9.107.24^a
 9.72.8^d : 9.107.21^c

9.76.5^a : 9.96.20^c
 9.76.5^c : 9.97.32^c
 9.85.12^a : 10.123.7^a
 9.85.12^c : 10.123.8^c
 9.106.2^b : 9.107.17^a
 9.106.12^b : 9.107.11^b
 10.65.15 = 10.66.15
 10.65.1^c : 10.66.4^b
 10.65.9^c : 10.66.4^c

10. Stanzas containing Four or Three or Two Pādas Repeated in Different Places

In this final paragraph on the topical distribution of the stanzas we are concerned with the question of how many units of repetition occur in any single stanza. There are, of course, many stanzas which contain but one single pāda repeated elsewhere. This may, perhaps, be regarded as the normal aspect of repetition. But there are also a surprisingly large number of stanzas which contain two, three, or even four single verses, or verse-pairs and single verses, each of which is repeated in a different place in the rest of the collection. What we may call the tessellation of the RV. comes to the surface by the aid of these counts in a manner which nothing else shows so well. In a few stanzas of four pādas each pāda reappears in a different place. Quite frequently three pādas, or a verse-pair and one other pāda, are repeated in three or two different places. The climax of this tessellation is seen in the statement that more than 300 stanzas repeat two of their pādas in different places.

Such repeated lines do not always fit equally well in their different surroundings. As a general principle the stanzas which are most variegated are least likely to be original. Numerous pādas fit aptly in one connexion but hang rather loosely in another (anacoluthon and parenthesis). The future student of the RV. will necessarily regard each stanza from this point of view; it is a sort of preliminary test of the character of each stanza, well calculated to join indications of language, style, and metre in the final critical appraisal of the quality and relative age of both stanzas and hymns.

It has seemed advisable to furnish the means for the convenient synopsis of these interrelations. This is done here under four heads which require no further commentary. Whenever the repeated units are varied in any way this is indicated by (v):

10a. Stanzas of which all the Verse-Units are Repeated in Different Places

1.4.10^{ab} : 8.32.13^{ab} ;—1.4.10^c : 1.5.4^c
 1.5.2^a : 6.45.29^a ;—1.5.2^b : 1.24.3^b ;—1.5.2^c : 8.45.29^c
 1.47.8^{ab} : 8.44.14^{cd} (v) ;—1.47.8^c : 1.92.3^c (v) ;—1.47.8^d : 8.87.2^b

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3.10.9^{ab}; 1.22.21^{ab} (v);—3.10.9^c: 4.8.1^b (v), &c.
 5.71.3^a: 1.16.4^a, &c. (v);—5.71.3^b: 8.47.1^b (v); 5.71.3^c: 1.22.1^c, &c.
 8.8.1^a: 8.8.18^a, &c. (v);—8.8.1^b: 5.75.3^b, &c.;—8.8.1^c: 1.92.18^b, &c. (v);—8.8.1^d: 6.60.15^d, &c. (v)
 8.8.6^{ab}: 1.48.14^{ab} (v);—8.8.6^c: 8.35.22^c-24^c;—8.8.6^d: 8.5.30^c
 8.8.14^{ab}: 1.47.7^{ab} (v);—8.8.14^{cd}: 8.8.11^{ab}, &c.
 8.13.12^a: 8.68.1^d;—8.13.12^b: 5.86.6^c;—8.13.12^c: 7.81.6^a
 8.18.3^{ab}: 4.55.10^{ab};—8.18.3^c: 10.126.7^c (v)
 8.51 (Vāl. 3).6^{ab}: 8.52 (Vāl. 4).6^{ab} (v);—8.51 (Vāl. 3).6^{cd}: 8.61.14^{cd}, &c.
 8.52 (Vāl. 4).6^{ab}: 8.51 (Vāl. 3).6^{ab} (v);—8.52 (Vāl. 4).6^{cd}: 8.61.10^{cd}
 8.67.4^{ab}: 8.47.1^{ab} (v);—8.67.4^c: 8.26.21^c
 8.87.5^a: 8.8.2^a, &c.;—8.87.5^b: 8.13.11^b;—8.87.5^c: 1.92.18^b, &c.;—8.87.5^d: 1.47.3^b, &c.
 8.94.3^{ab}: 6.45.33^{ab};—8.94.3^c: 1.23.10^a, &c.
 8.98.3^{ab}: 10.170.4^{ab};—8.98.3^c: 8.89.2^c
 9.23.4^{ab}: 9.107.14^{ab};—9.23.4^c: 9.36.2^c
 9.63.17^a: 9.107.17^d;—9.63.17^{bc}: 9.53.4^{bc}, &c.
 9.64.12^{ab}: 9.63.16^{bc} (v);—9.64.12^c: 9.30.5^c, &c.
 9.65.24^a: 2.6.5^a;—9.65.24^{bc}: 9.13.5^{bc}
 9.107.14^{ab}: 9.23.4^{ab};—9.107.14^c: 8.97.5^b, &c. (v);—9.107.14^d: 9.21.1^c

10b. Stanzas which Repeat Three out of more Pādas in Different Places

1.40.4^a: 5.34.7^b;—1.40.4^b: 8.103.5, &c.—1.40.4^d: 3.9.1^d
 1.47.3^b: 1.45.5^d, &c.—1.47.3^c: 1.47.6^a;—1.47.3^d: 4.46.5^b
 1.47.9^a: 8.22.5^d;—1.47.9^b: 8.8.2^b, &c.—1.47.9^d: 8.85.1^c-9^a
 1.137.2^b: 1.5.5^c, &c.—1.137.2^c: 1.47.7^d, &c.—1.137.2^e: 9.17.8^c
 1.142.7^b: 1.13.7^a;—1.142.7^c: 5.5.6^b, &c.—1.142.7^d: 8.87.4^b (v)
 1.183.6^a: 1.93.6^a, &c.;—1.183.6^c: 3.58.5^c;—1.183.6^d: 1.165.15^d ff.
 3.9.1^b: 5.22.3^b, &c.;—3.9.1^c: 8.19.4^a (v);—3.9.1^d: 1.40.4^d
 4.14.2^a: 4.6.2^c (v), &c.;—4.14.2^b: 1.92.4^c (v);—4.14.2^c: 1.115.1^c
 5.35.6^a: 8.6.37^a;—5.35.6^b: 5.23.3^b, &c. (v);—5.35.6^d: 8.6.37^c &c. (v)
 5.86.4^a: 5.66.3^a;—5.86.4^b: 6.60.5^b;—5.86.4^c: 6.45.5^b (v)
 7.23.6^a: 9.97.4^d (v);—7.23.6^b: 6.50.15^b (v);—7.23.6^c: 1.190.8^c
 7.60.4^a: 4.45.2^a (v);—7.60.4^b: 5.45.10^a;—7.60.4^d: 1.186.2^b
 8.5.17^a: 5.23.3^b, &c. (v);—8.5.17^b: 1.14.5^c;—8.5.17^c: 1.47.4^d
 8.5.28^a: 4.46.4^a;—8.5.28^b: 8.22.5^b;—8.5.28^c: 4.46.4^c
 8.6.37^a: 5.35.6^a;—8.6.37^b: 5.23.3^b, &c. (v);—8.6.37^c: 5.35.6^d, &c. (v)
 8.8.18^a: 8.73.3^a, &c. (v);—8.8.18^b: 1.45.4^b, &c.;—8.8.18^c: 1.1.8^a, &c. (v)
 8.47.9^b: 6.75.12^d, &c.;—8.47.9^c: 10.36.3^b (v);—8.47.9^d: 1.136.2^a
 8.85.1^a: 1.183.5^d (v);—8.85.1^b: 5.75.3^b, &c.;—8.85.1^c: 1.47.9^d
 9.38.2^a: 9.32.2^a (v);—9.38.2^b: 9.26.5^b, &c.;—9.38.2^c: 9.3.22^c, &c.
 9.42.2^a: 9.3.9^a (v);—9.42.2^b: 9.65.2^b;—9.42.2^c: 9.3.10^c
 9.50.3^a: 9.7.6^a, &c. (v);—9.50.3^b: 9.26.5^b, &c.;—9.50.3^c: 9.67.9^b
 9.64.25^a: 9.16.8^a;—9.64.25^b: 9.30.1^c (v);—9.64.25^c: 9.98.1^c
 9.65.13^a: 8.6.23^a (v);—9.65.13^b: 9.106.5^b;—9.65.13^c: 9.46.5^c
 9.100.5^a: 9.29.4^b, &c.;—9.100.5^c: 9.1.1^c;—9.100.5^d: 10.85.17^b
 9.108.16^a: 9.70.9^b;—9.108.16^b: 8.6.35^b, &c.;—9.108.16^c: 9.86.35^d (v)
 10.67.12^a: 10.111.4^a;—10.67.12^b: 4.28.1^c;—10.67.12^d: 1.31.8^d, &c.

10c. Stanzas which Repeat One Distich and One Other Pāda in Two Different Places, but contain in addition One Unrepeated Pāda

- 1.4.10^{ab} : 8.32.13^{ab} ;—1.4.10^c : 1.5.4^c
 1.47.7^{ab} : 8.8.14^{ab} ;—1.47.7^d : 1.137.2^e, &c.
 1.48.14^{ab} : 8.8.16^{ab} ;—1.48.14^d : 4.52.7^c
 1.124.2^a : 1.92.12^c (v) ;—1.124.2^{cd} : 1.113.15^{cd} (v)
 1.124.3^a : 1.113.7^a ;—1.124.3^{cd} : 5.80.4^{cd}
 1.142.8^{bc} : 1.13.8^{bc}, &c. ;—1.142.8^d : 2.41.20^b, &c.
 1.157.4^a : 1.92.17^c ;—1.157.4^{cd} : 1.34.11^{cd}
 3.1.21^a : 3.1.20^d ;—3.1.21^{cd} : 3.59.4^{cd}, &c.
 4.47.2^{ab} : 5.51.6^{ab} (v) ;—4.47.2^d : 8.32.23^c
 5.42.16^b : 5.41.8^d (v) ;—5.42.16^{cd} : 5.43.15^{cd}
 5.56.6^a : 1.14.12^b (v) ;—5.56.6^{cd} : 1.134.3^{bc} (v)
 6.47.13^{ab} : 3.1.21^{cd}, &c. (v) ;—6.47.13^d : 7.58.6^e, &c. (v)
 6.60.14^{ab} : 8.73.14^{ab} ;—6.60.14^d : 1.23.3^b, &c.
 7.35.15^b : 10.65.14^b ;—7.35.15^{cd} : 10.65.15^{cd}, &c.
 7.59.2^a : 1.110.7^c ;—7.59.2^{cd} : 8.27.16^{ab}
 8.22.5^{ab} : 8.5.28^{ab} ;—8.22.5^d : 1.47.9^a
 8.27.16^{ab} : 7.59.2^{cd} ;—8.27.16^c : 6.70.3^e, &c.
 8.32.13^{ab} : 1.4.10^{ab} ;—8.32.13^c : 1.4.10^c, &c. (v)
 8.87.2^{ab} : 8.87.4^{ab}, &c. ;—8.87.2^c : 10.40.13^a
 8.94.3^{ab} : 6.45.33^{ab} ;—8.94.3^c : 1.23.10^b, &c.
 8.97.4^{ab} : 8.13.15^{ab} ;—8.97.4^d : 1.84.9^b
 9.68.10^a : 9.97.36^a ;—9.68.10^{cd} : 10.45.12^{cd}
 9.85.12^a : 10.123.7^a ;—9.85.12^c : 10.123.8^c (v) ;—9.85.12^d : 9.75.4^b
 9.99.8^b : 9.24.3^c ;—9.99.8^{cd} : 9.63.2^{bc}
 10.53.5^b : 7.35.14^d ;—10.53.5^{cd} : 7.104.23^{cd}
 10.89.17^b : 1.4.3^b (v) ;—10.89.17^{cd} : 6.25.9^{cd} (v)
 10.123.7^a : 9.85.12^a ;—10.123.7^{cd} : 6.29.3^{cd} (v)
 10.131.7^{ab} : 3.1.21^{cd}, &c. (v) ;—10.131.7^d : 7.58.6^e, &c. (v)

10d. Stanzas which Repeat Two Pādas in Two Different Places

- 1.2.7^a : 7.65.1^b (v) ;—1.2.7^b : 5.64.1^a (v)
 1.5.5^b : 8.93.22^b (v) ;—1.5.5^c : 1.137.2^b, &c.
 1.10.7^b : 3.40.6^c ;—1.10.7^d : 8.64.1^c
 1.10.8^b : 1.176.1^c (v) ;—1.10.8^b : 8.40.10^a (v), &c.
 1.11.8^a : 8.76.1^b ;—1.11.8^b : 6.60.7^b
 1.12.1^b : 1.36.1^b, &c. ;—1.12.1^c : 1.44.7^c
 1.12.4^b : 1.74.7^c, &c. ;—1.12.4^c : 5.26.5^c, &c.
 1.12.10^a : 3.10.8^a (v) ;—1.12.10^b : 1.12.3^a, &c.
 1.12.11^a : 8.24.3^a, &c. ;—1.12.11^c : 9.61.6^b
 1.12.12^a : 8.44.14^b, &c. ;—1.12.12^c : 8.43.16^c
 1.13.7^a : 1.142.7^b ;—1.13.7^c : 8.65.6^c, &c.
 1.14.3^a : 10.141.4^a ;—1.14.3^c : 6.16.24^b
 1.14.11^a : 6.16.9^a ;—1.14.3^c : 1.26.1^c
 1.15.7^a : 1.96.4^a (v) ;—1.15.7^c : 5.21.3^d, &c.
 1.16.3^b : 8.3.5^b ;—1.16.3^c : 3.42.4^a, &c.
 1.21.3^b : 5.86.2^d ;—1.21.3^c : 4.49.3^c

517] *Stanzas containing two Pādas Repeated in different places*

- 1.22.1^b : 5.75.7^a, &c. ;—1.22.1^c : 1.23.1^c, &c.
 1.23.2^a : 1.22.2^b ;—1.23.2^c : 1.22.1^c, &c.
 1.26.4^b : 1.41.1^b, &c. ;—1.26.4^a : 9.64.29^c (v)
 1.34.14^a : 1.174.5^a (v) ;—1.33.14^b : 6.26.4^b (v)
 1.39.5^a : 8.7.4^b ;—1.39.5^d : 5.26.9, &c.
 1.41.2^b : 5.52.4^d, &c. ;—1.41.2^c : 8.27.16^d (v), &c.
 1.45.4^b : 8.8.18^b, &c. ;—1.45.4^c : 1.1.8 (v), &c.
 1.48.8^b : 7.81.1^d ;—1.48.8^d : 7.81.6^d
 1.58.7^b : 10.30.4^b (v) ;—1.58.7^d : 3.54.3^d
 1.72.1^b : 7.45.1^c ;—1.72.1^c : 1.60.4^d
 1.78.1^a : 4.32.9^a ;—1.78.1^b : 6.16.29^c, &c.
 1.81.9^b : 5.5.6^b, &c. ;—1.81.9^a : 8.45.15^c (v)
 1.84.7^b : 9.98.4^b ;—1.84.7^c : 1.7.8^c (v)
 1.86.4^b : 8.76.9^b (v) ;—1.86.4^c : 4.49.1^c
 1.91.10^a : 1.26.10^b, &c. ;—1.91.10^b : 10.150.2^b
 1.92.13^b : 4.55.9^c ;—1.92.13^c : 9.74.5^d
 1.98.2^a : 7.5.2^a (v) ;—1.98.2^d : 10.87.1^d
 1.113.7^c : 1.124.3^a ;—1.113.7^d : 1.123.13^c (v)
 1.115.1^c : 4.14.2^c ;—1.115.1^d : 7.101.6^b (v)
 1.116.7^a : 1.117.7^a (v) ;—1.116.7^d : 1.117.6^d (v)
 1.117.25^a : 2.39.8^a (v) ;—1.117.25^d : 2.12.15^d, &c.
 1.118.1^b : 1.35.10^b ;—1.118.1^d : 1.183.1^b (v)
 1.127.2^c : 8.60.3^d ;—1.127.2^e : 8.23.7^b, &c.
 1.128.6^a : 8.19.1^c (v) ;—1.128.6^a : 8.39.6^d (v)
 1.128.8^a : 5.1.7^b (v), &c. ;—1.128.8^b : 7.16.1^c (v)
 1.129.9^a : 4.31.12 (v), &c. ;—1.129.9^f : 10.93.11^c (v)
 1.134.2^a : 2.11.11^b (v) ;—1.134.2^c : 3.13.2^b
 1.134.6^c : 4.47.2^b (v) ;—1.134.6^e : 8.6.19^b (v)
 1.135.2^a : 8.82.5^a (v) ;—1.135.2^f : 7.90.1^c (v)
 1.144.7^b : 8.74.7^c (v) ;—1.144.7^d : 10.64.11^a
 1.174.5^a : 1.33.14^a (v) ;—1.174.5^c : 4.16.12^d
 1.176.1^b : 9.2.1^c ;—1.176.1^c : 1.10.8^b (v)
 1.183.4^c : 8.57(Väl.9).4^a ;—1.183.4^d : 3.58.5^d
 2.3.7^a : 3.4.7^a (v), &c. ;—2.3.7^d : 3.29.4^b (v)
 2.8.6^c : 8.25.11^c (v) ;—2.8.6^d : 9.35.3^b
 2.11.11^a : 10.22.15^a ;—2.11.11^b : 1.134.2^a (v)
 2.33.14^a : 6.28.7^d (v), &c. ;—2.33.14^d : 1.114.6^d (v)
 2.41.8^a : 6.63.2^d (v) ;—2.41.8^c : 8.18.14^b (v)
 3.1.20^c : 3.30.2^c (v) ;—3.1.20^d : 3.1.21^a
 3.4.11^b : 10.15.10^b (v) ;—3.4.11^d : 10.70.11^d
 3.10.1^a : 8.44.19^a ;—3.10.1^b : 10.134.1^d
 3.10.2^a : 10.21.7^a ;—3.10.2^c : 10.118.7^c (v)
 3.24.3^b : 8.19.25^c, &c. ;—3.24.3^c : 8.17.1^c
 3.29.4^b : 2.3.7^d (v) ;—3.29.4^d : 1.45.6^d
 3.36.7^a : 6.19.5^d (v) ;—3.36.7^b : 10.30.13^d (v)
 3.37.11^a : 3.40.8^a ;—3.37.11^d : 3.40.9^c
 3.42.6^a : 8.45.13^a ;—3.42.6^c : 8.75.16^c, &c.
 3.53.7^b : 10.67.2^b ;—3.53.7^d : 7.103.10^d
 3.54.5^a : 10.129.6^a ;—3.54.5^d : 10.114.2^d
 3.58.5^a : 1.183.6^c, &c. ;—3.58.5^d : 1.183.4^d
 3.62.18^a : 7.96.3^c, &c. ;—3.62.18^c : 1.47.3^b, &c.
 4.21.10^b : 1.63.7^d (v) ;—4.21.10^d : 5.57.7^d (v)
 4.24.3^b : 1.72.5^c (v) ;—4.24.3^d : 7.82.9^d (v)
 4.25.4^b : 6.52.5^b (v), &c. ;—4.25.4^c : 5.37.1^d

4.32.8^b: 8.14.4^c;—4.32.8^c: 8.32.7^b (v)
 4.36.4^a: 4.35.2^d (v);—4.36.4^b: 1.161.7^a
 4.45.2^a: 7.60.4^a (v);—4.45.2^b: 4.14.4^b (v)
 4.46.5^a: 8.5.2^b;—4.46.5^b: 1.47.3^d
 4.49.3^b: 1.135.7^d, &c.;—4.49.3^c: 1.23.3^c
 4.50.6^b: 2.35.12^b;—4.50.6^d: 5.55.10^d, &c.
 4.55.9^a: 5.79.7^b;—4.55.9^c: 1.92.13^b
 4.55.10^a: 8.18.3^a;—4.55.10^b: 1.26.4^b, &c.
 5.4.2^a: 3.2.2^c (v);—5.4.2^d: 3.54.22^b, &c.
 5.9.7^b: 5.23.2^b;—5.9.7^c: 5.10.7^c, &c.
 5.20.3^a: 5.26.4^c, &c.;—5.20.3^d: 7.94.6^b, &c.
 5.21.3^a: 5.23.3^a (v), &c.;—5.21.3^b: 8.23.18^b
 5.23.3^a: 8.23.18^a, &c. (v);—5.23.3^b: 5.35.6^c, &c. (v)
 5.26.4^b: 5.51.1^c;—5.26.4^c: 5.20.3^a, &c.
 5.26.5^a: 8.14.3^b, &c.;—5.26.5^c: 1.12.4^c, &c.
 5.31.11^c: 1.121.13^b (v);—5.31.11^d: 4.20.3^b (v)
 5.35.1^a: 8.53(Väl. 5).7^a;—5.31.1^c: 7.94.7^b (v)
 5.35.6^a: 5.23.3^b, &c. (v);—5.35.6^d: 8.6.37^c, &c. (v)
 5.51.5^a: 6.16.10^a (v);—5.51.5^c: 7.90.1^d (v)
 5.51.7^a: 9.33.3^a (v), &c.;—5.51.7^b: 1.5.5^c, &c.
 5.52.4^b: 6.16.22^b;—5.52.4^d: 1.42.2^b, &c.
 5.55.9^b: 6.51.5^d;—5.55.9^c: 10.78.8^c (v)
 5.65.2^b: 8.101.2^b;—5.65.2^d: 5.67.4^b (v)
 5.67.2^a: 9.64.20^a;—5.67.2^c: 1.17.2^c
 5.67.3^b: 1.26.4^b, &c.;—5.67.3^d: 1.42.2^b, &c.
 5.67.4^b: 5.65.2^d (v);—5.67.4^d: 8.18.5^c (v)
 5.75.7^a: 1.22.1^b, &c.;—5.75.7^b: 5.78.1^b
 5.78.1^a: 1.22.1^b, &c.;—5.78.1^b: 5.75.7^b
 5.79.8^a: 8.5.9^a;—5.79.8^c: 1.47.7^d, &c.
 5.80.4^c: 1.124.3^a, &c. (v);—5.80.4^d: 1.124.3^d
 5.82.2^a: 5.17.2^a (v);—5.82.2^c: 8.93.11^b
 5.86.2^c: 7.15.2^a, &c. (v);—5.86.2^d: 1.21.3^b, &c.
 5.86.6^c: 8.12.4^b (v);—5.86.6^c: 8.13.12^b (v)
 6.1.12^c: 9.87.9^c (v);—6.1.12^d: 6.74.2^d
 6.15.3^b: 10.115.5^b;—6.15.3^c: 6.16.33^a
 6.15.15^a: 10.53.2^b (v);—6.15.15^c: 6.2.11^c, &c.
 6.16.9^a: 1.14.11^a;—6.16.9^b: 7.16.9^b
 6.16.29^b: 1.78.1^b, &c.;—6.16.29^c: 9.63.28^c
 6.16.44^b: 1.135.4^b (v);—6.16.44^c: 1.14.6^c
 6.16.46^c: 4.3.1^b;—6.16.46^d: 3.14.5^b, &c. (v)
 6.19.8^b: 10.47.4^b;—6.19.8^c: 8.60.12^a (v)
 6.25.9^c: 1.177.5^c, &c.;—6.25.9^d: 10.89.17^d (v)
 6.28.7^c: 2.42.3^c (v);—6.28.7^d: 2.33.14^c, &c. (v)
 6.44.5^b: 5.86.4^b (v);—6.44.5^d: 8.93.12^b
 6.44.14^b: 7.23.3^d (v);—6.44.14^d: 8.32.24^b (v)
 6.44.18^b: 1.102.4^c (v);—6.44.18^c: 1.100.11^c
 6.46.7^a: 8.6.24^b;—6.46.7^c: 5.35.2^c (v)
 6.47.12^b: 4.1.20^d (v);—6.47.12^d: 4.51.10^d, &c.
 6.49.1^c: 10.15.5^c;—6.49.1^d: 6.51.10^c
 6.51.5^c: 10.63.17^b (v);—6.51.5^d: 5.55.9^b (v)
 6.51.15^a: 1.15.2^c, &c.;—6.51.15^b: 8.83.2^b
 6.52.7^a: 1.3.7^b, &c.;—6.52.7^b: 2.41.13^b, &c. (v)
 6.52.12^a: 5.4.8^a, &c. (v);—6.52.12^c: 8.44.9^c
 6.57.1^b: 4.31.11^b;—6.57.1^c: 5.35.6^d, &c. (v)

519] *Stanzas containing two Pādas Repeated in different places*

- 6.59.10^b : 8.8.7, &c. (v);—6.59.10^d : 1.22.1^c, &c.
6.60.5^b : 5.86.4^b;—6.60.5^c : 1.17.1^c, &c. (v)
6.60.9^b : 1.16.5^b, &c.;—6.60.9^c : 8.38.7^c—9^c
6.60.15^b : 6.54.6^b;—6.60.15^d : 7.74.2^d, &c. (v)
6.63.7^b : 1.118.4^d (v);—6.63.7^c : 7.68.3^a (v)
6.66.8^a : 1.40.8^c (v);—6.66.8 : 6.25.4^c (v)
6.68.11^b : 1.108.3^b;—6.68.11^d : 6.52.13^d, &c. (v)
6.74.1^o : 5.1.5^c (v);—6.74.1^d : 7.54.1^d, &c. (v)
7.2.11^b : 10.15.10^b (v);—7.2.11^d : 10.70.11^d
7.5.2^a : 1.98.2^a (v);—7.5.2^b : 6.44.21^b (v)
7.10.5^a : 10.46.4^a;—7.10.5^c : 1.70.5^a (v)
7.15.2^a : 9.101.9^c, &c. (v);—7.15.2^c : 1.12.6^c, &c.
7.15.10^a : 1.79.12^b;—7.15.10^c : 2.7.4^a (v)
7.16.1^b : 8.44.13^a;—7.16.1^c : 1.128.8^b (v)
7.16.12^b : 3.11.4^c;—7.16.12^c : 4.12.3^c (v)
7.29.1^a : 9.88.1^a;—7.29.1^c : 3.50.2^d
7.29.2^c : 2.18.7^d, &c. (v);—7.29.2^d : 6.40.4^o
7.32.25^b : 6.48.15^o;—7.32.25^c : 6.46.4^o
7.57.4^b : 10.15.6^d;—7.57.4^d : 7.70.5^d
7.60.2^o : 6.50.7^d, &c. (v);—7.60.2^d : 4.1.17^d, &c.
7.65.1^a : 7.63.5^c, &c. (v);—7.65.1^b : 1.2.7^a (v)
7.66.4^a : 8.27.19^a, &c. (v);—7.66.4^c : 5.82.3^b
7.74.2^c : 1.92.16^o, &c. (v);—7.74.2^d : 6.60.15^d, &c. (v)
7.78.3^a : 1.191.5^a (v);—7.78.3^c : 7.80.2^d (v)
7.81.6^a : 8.13.12^c;—7.81.6^d : 1.48.8^d
7.84.1^b : 4.42.9^b, &c. (v);—7.84.1^d : 5.15.4^d (v)
7.90.1^c : 1.135.2^f (v);—7.90.1^d : 5.51.5^c
7.94.2^a : 8.13.7^b, &c. (v);—7.94.2^c : 5.71.2^c, &c.
7.94.5^a : 5.14.3^a;—7.94.5^c : 8.74.12^b
7.94.7^b : 5.35.1^c (v);—7.94.7^c : 1.23.9^c, &c. (v)
7.94.8^b : 1.18.3^b;—7.94.8^c : 1.21.6^o
7.97.9^c : 7.64.5^c, &c.;—7.97.9^d : 4.50.11^d
7.101.4^a : 10.82.6^d;—7.101.4^d : 4.50.3^d
7.101.6^a : 3.56.3^d;—7.101.6^b : 1.115.1^c (v)
8.3.7^a : 1.19.9^a;—8.3.7^c : 8.12.32^b
8.3.15^b : 8.43.1^c;—8.3.15^d : 9.67.17^b
8.4.12^b : 8.53(Vāl. 5).4^d;—8.4.12^d : 8.64.10^c
8.5.11^b : 1.92.18^b, &c. (v);—8.5.11^c : 6.60.15^d, &c. (v)
8.5.18^b : 6.45.30^b;—8.5.18^c : 8.26.16^o
8.5.30^a : 8.5.20^a;—8.5.30^c : 8.8.6^d
8.6.24^a : 5.6.10^d, &c.;—8.6.24^b : 6.46.7^a
8.6.35^a : 8.95.6^b;—8.6.35^b : 8.92.22^b, &c.
8.7.2^a : 8.6.26^a;—8.7.2^b : 8.7.14^b
8.8.2^a : 8.19.14^a, &c.;—8.8.2^b : 1.47.9^b
8.8.7^a : 1.49.1^b;—8.8.7^d : 6.59.10^b, &c. (v)
8.8.12^a : 8.5.4^b;—8.8.12^b : 1.46.2^b
8.11.6^b : 3.9.1^b, &c. (v);—8.11.6^c : 10.141.3^b
8.12.5^b : 1.8.7^b;—8.12.5^a : 8.61.5^b, &c. (v)
8.12.14^a : 7.66.6^a (v);—8.12.14^c : 8.71.10^d (v)
8.12.22^a : 3.37.5^a, &c.;—8.12.22^c : 7.31.12^a (v)
8.13.14^b : 8.92.30^c;—8.13.14^c : 1.142.1^c (v)
8.15.1^a : 8.92.5^a (v);—8.15.1^b : 8.92.2^a
8.15.13^b : 7.55.1^b, &c.;—8.15.13^c : 9.111.3^o (v)
8.20.26^b : 8.67.6^c;—8.20.26^d : 8.1.12^d

- 8.22.3^a : 5.73.2^a;—8.22.3^d : 8.5.5^c, &c. (v)
 8.22.8^c : 4.47.3^d;—8.22.8^d : 4.46.6^c, &c.
 8.23.18^a : 5.23.3^a, &c. (v);—8.23.18^b : 5.21.3^b
 8.33.10^a : 9.64.2^c;—8.33.10^c : 8.6.14^c (v)
 8.35.22^a : 1.92.16^c, &c. (v);—8.35.22^b : 6.60.15^d, &c. (v)
 8.44.14^b : 1.12.12^a, &c.;—8.44.14^c : 1.12.4^c, &c.
 8.44.19^a : 3.10.1^a;—8.44.19^c : 1.5.8^c
 8.44.28^a : 2.5.8^c;—8.44.28^c : 1.10.9^c
 8.46.3^b : 8.99.8^b;—8.46.3^c : 8.54(Väl. 6).1^b
 8.46.8^a : 9.61.19^a;—8.46.8^b : 8.92.17^b
 8.48.14^c : 2.12.15^c (v);—8.48.14^d : 1.117.25^d, &c.
 8.49(Väl. 1).5^a : 8.5.7^a;—8.49(Väl. 1).5^c : 8.50(Väl. 2).5^c (v)
 8.50(Väl. 2).9^b : 8.24.8^b;—8.50(Väl. 2).9^c : 8.49(Väl. 1).9^c (v)
 8.51(Väl. 3).5^b : 6.46.3^b;—8.51(Väl. 3).5^d : 8.46.9^d
 8.53(Väl. 5).2^b : 8.12.28^b (v);—8.53(Väl. 5).2^d : 8.11.9^b
 8.56(Väl. 8).1^a : 8.55(Väl. 7).1^c;—8.56(Väl. 8).1^c : 1.8.5^c
 8.60.3^c : 4.7.1^b;—8.60.3^d : 1.127.2^c
 8.65.6^b : 5.20.3^d, &c.;—8.65.6^c : 1.13.7^c, &c.
 8.69.3^b : 1.84.11^b;—8.69.3^d : 1.105.5^b
 8.69.11^b : 9.14.3^b;—8.69.11^c : 9.61.14^b
 8.76.6^b : 1.23.7^a;—8.76.6^c : 1.22.1^c, &c.
 8.83.9^a : 1.15.2^c, &c.;—8.83.9^b : 6.51.15^b
 8.87.3^a : 8.8.1^a, &c. (v);—8.87.3^b : 1.45.4^b, &c.
 8.92.5^a : 8.15.1^c (v);—8.92.5^b : 1.16.3^c, &c.
 8.92.22^a : 1.15.1^b;—8.92.22^b : 8.6.35^b, &c.
 8.95.6^b : 8.6.35^a (v);—8.95.6^d : 9.61.11^c
 8.97.5^b : 9.12.6^b, &c. (v);—8.97.5^d : 5.73.1^d (v)
 8.101.2^b : 5.65.2^b;—8.101.2^d : 1.47.7^d, &c.
 8.102.16^b : 8.60.19^b (v);—8.102.16^c : 5.26.1^c, &c.
 8.103.5^b : 1.40.4^b, &c. (v);—8.103.5^d : 5.82.6^c, &c.
 9.1.1^b : 9.29.4^b, &c.;—9.1.1^c : 9.100.5^c
 9.2.1^a : 9.36.2^b;—9.2.1^c : 1.176.1^b
 9.3.9^a : 9.42.2^c;—9.3.9^b : 9.99.7^b, &c.
 9.6.3^b : 9.52.1^c;—9.6.3^c : 9.1.4^c, &c.
 9.7.4^b : 9.62.23^b;—9.7.4^c : 9.74.1^b (v)
 9.8.3^a : 9.60.4^a;—9.8.3^c : 3.62.13^c, &c. (v)
 9.12.6^a : 9.35.4^a;—9.12.6^c : 8.97.5^b, &c. (v)
 9.13.3^a : 9.43.6^a, &c. (v);—9.13.3^b : 9.42.3^c
 9.13.8^b : 9.3.7^c (v);—9.13.8^c : 9.61.28^c
 9.13.9^a : 9.63.5^c;—9.13.9^c : 9.39.6^c
 9.16.3^b : 1.28.9^b, &c.;—9.16.3^c : 9.51.1^c
 9.16.8^a : 9.64.25^a;—9.16.8^c : 9.28.1^c, &c. (v)
 9.17.3^b : 9.16.4^b, &c.;—9.17.3^c : 9.37.1^b, &c.
 9.17.4^a : 9.67.14^a;—9.17.4^b : 9.42.4^b
 9.20.6^b : 9.36.4^b, &c.;—9.20.6^c : 9.92.6^b
 9.22.3^a : 9.101.12^a;—9.22.3^b : 1.5.5^c, &c.
 9.23.1^a : 9.17.1^c;—9.23.1^c : 9.62.25^c, &c.
 9.24.1^b : 9.67.7^a, &c.;—9.24.1^c : 9.65.26^c
 9.24.2^b : 8.6.34^b, &c. (v);—9.24.2^c : 9.6.4^c
 9.24.3^b : 8.69.10^d, &c. (v);—9.24.3^c : 9.99.8^b
 9.24.7^a : 1.142.3^a, &c. (v);—9.24.7^c : 9.28.6^c, &c.
 9.25.4^a : 7.55.1^b, &c.;—9.25.4^b : 9.43.3^a
 9.28.6^b : 9.13.1^a, &c.;—9.28.6^c : 9.24.7^c, &c.
 9.29.3^b : 9.35.6^c (v) —9.29.3^c : 9.61.15^c

- 9.30.4^b : 9.49.5^a ;—9.30.4^c : 9.3.1^c
 9.30.5^b : 9.26.5^b, &c. ;—9.30.5^c : 9.45.1^c, &c.
 9.30.6^a : 9.51.2^c ;—9.30.6^b : 7.32.8^b, &c.
 9.32.2^b : 9.26.5^b, &c. ;—9.32.5^c : 9.38.2^c, &c.
 9.36.2^b : 9.2.1^a ;—9.36.2^c : 9.23.4^c
 9.37.1^b : 9.16.4^b, &c. (v) ;—9.37.1^c : 9.17.3^c, &c.
 9.37.2^b : 9.38.6^b ;—9.37.2^c : 9.25.2^b
 9.39.6^b : 9.26.5^b, &c. ;—9.39.6^c : 9.13.9^c
 9.41.4^b : 9.61.3^b ;—9.41.4^c : 9.42.6^b
 9.42.3^b : 9.13.3^a, &c. (v) ;—9.42.3^c : 9.13.3^b
 9.42.5^a : 9.66.4^b ;—9.42.5^c : 9.13.1^a, &c.
 9.42.6^b : 9.41.4^c ;—9.42.6^c : 9.13.4^b
 9.50.5^a : 9.99.6^a (v) ;—9.50.5^c : 9.30.5^c, &c.
 9.51.1^b : 1.28.9^b, &c. ;—9.51.1^c : 9.16.3^c
 9.51.2^b : 7.32.8^b, &c. ;—9.51.2^c : 9.30.6^a
 9.52.4^b : 9.64.27^b ;—9.52.4^c : 10.134.2^d
 9.56.1^b : 9.16.4^b, &c. (v) ;—9.56.1^c : 9.17.3^c, &c.
 9.57.3^a : 9.66.23^a ;—9.57.3^c : 9.38.4^b, &c. (v)
 9.61.6^a : 9.40.5^a, &c. (v) ;—9.61.6^b : 1.12.11^c
 9.61.15^b : 8.54(Vāl. 6).7^d, &c. (v) ;—9.61.15^c : 9.29.3^c
 9.61.19^a : 8.46.8^a ;—9.61.19^c : 9.24.7^c, &c.
 9.61.25^a : 9.63.24^a ;—9.61.25^c : 9.15.1^c
 9.61.29^a : 9.66.14^a ;—9.61.29^c : 1.8.4^c, &c.
 9.62.12^a : 9.40.3^c, &c. (v) ;—9.62.12^b : 8.6.9^b, &c.
 9.62.14^a : 8.34.7^b (v) ;—9.62.14^c : 9.107.17^a, &c. (v)
 9.62.24^a : 5.79.8^a, &c. ;—9.62.24^c : 9.65.25^b, &c. (v)
 9.63.11^a : 9.19.6^c, &c. ;—9.63.11^b : 9.43.4^b
 9.63.12^b : 9.43.4^b (v) ;—9.63.12^c : 9.1.4^c, &c.
 9.63.25^a : 9.107.25^a ;—9.63.25^c : 9.23.1^c, &c.
 9.63.28^a : 9.107.4^a ;—9.63.28^c : 6.16.29^c
 9.64.22^b : 9.108.1^a, &c. (v) ;—9.64.22^c : 3.62.13^c, &c. (v)
 9.64.27^b : 9.52.4^b ;—9.64.27^c : 9.63.23^c
 9.65.8^b : 9.26.5^b, &c. ;—9.65.8^c : 9.32.2^c, &c.
 9.65.9^b : 8.14.6^b ;—9.65.9^c : 9.61.4^c, &c. (v)
 9.65.25^a : 9.106.13^a ;—9.65.25^b : 9.62.24^c, &c. (v)
 9.66.1^b : 9.23.1^c, &c. ;—9.66.1^c : 1.75.4^c
 9.66.11^a : 9.107.12^d ;—9.66.11^c : 9.19.4^a
 9.66.14^a : 9.61.29^a ;—9.66.14^c : 9.31.6^c
 9.67.4^a : 9.34.1^b ;—9.67.4^b : 9.107.10^b
 9.67.7^a : 9.24.1^b, &c. ;—9.67.7^b : 1.135.6^c, &c.
 9.67.9^a : 9.65.1^a ;—9.67.9^b : 9.50.3^c
 9.67.17^a : 9.46.1^a ;—9.67.17^b : 8.3.15^d
 9.67.19^b : 9.20.7^b ;—9.67.19^c : 9.20.7^c, &c.
 9.72.8^a : 9.107.24^a ;—9.72.8^d : 9.107.21^c (v)
 9.74.9^b : 9.16.8^c, &c. (v) ;—9.74.9^d : 9.97.44^c (v)
 9.76.5^a : 9.96.20^c (v) ;—9.76.5^c : 9.97.32^c (v)
 9.85.12^a : 10.123.7^a ;—9.85.12^c : 10.123.8^c
 9.86.3^a : 9.70.10^a (v) ;—9.86.3^c : 9.97.40^c (v)
 9.86.9^a : 1.58.2^d ;—9.86.9^d : 9.96.23^d (v)
 9.86.35^b : 9.38.4^b, &c. (v) ;—9.86.35^d : 9.108.16^d (v)
 9.99.6^a : 9.50.5^a (v) ;—9.99.6^b : 9.20.6^c
 9.99.7^b : 9.3.9^b, &c. ;—9.99.7^d : 9.7.2^b
 9.100.2^a : 9.40.6^a, &c. ;—9.100.2^b : 9.4.7^b, &c.
 9.100.8^a : 9.4.1^b, &c. ;—9.100.8^c : 8.43.32^c

- 9.101.12^a: 9.22.3^a;—9.101.12^b: 1.5.5^c, &c.
 9.103.6^b: 9.3.9^b, &c.;—9.103.6^c: 9.37.3^b (v)
 9.106.4^b: 8.91.3^d, &c.;—9.106.4^c: 9.29.6^c (v)
 9.106.12^b: 9.107.11^b;—9.106.12^c: 9.86.33^d (v)
 9.107.4^a: 9.63.28^a;—9.107.4^d: 8.61.6^b
 9.107.17^a: 9.62.14^c, &c. (v);—9.107.17^d: 9.63.17^a
 9.107.22^b: 9.7.3^b (v);—9.107.22^d: 9.103.2^b
 9.107.26^b: 9.30.2^a;—9.107.26^d: 9.14.5^c, &c. (v)
 9.108.15^a: 9.11.8^a, &c.;—9.108.15^c: 9.64.22^b, &c.
 10.2.2^a: 1.76.4^c (v);—10.2.2^d: 2.3.1^d
 10.21.1^b: 5.20.3^a, &c.;—10.21.1^d: 3.9.8^b, &c. (v)
 10.22.15^a: 2.11.11^a;—10.22.15^c: 10.148.4^d (v)
 10.25.7^a: 1.91.8^a;—10.25.7^d: 1.23.9^c, &c. (v)
 10.48.4^c: 10.28.6^c (v);—10.48.4^d: 4.42.6^c (v)
 10.59.6^c: 10.59.4^b, &c. (v.);—10.59.6^d: 8.48.8^a (v)
 10.62.7^b: 10.25.5^d (v);—10.62.7^d: 8.65.12^c
 10.63.13^a: 1.41.2^c, &c. (v);—10.63.13^b: 6.70.3^c, &c.
 10.66.13^a: 2.3.7^a (v);—10.66.13^b: 1.124.3^c, &c. (v)
 10.131.6^b: 4.1.20^d (v);—10.131.6^d: 4.51.10^d, &c.
 10.133.2^c: 1.102.8^d, &c. (v);—10.133.2^d: 1.89.9^b, &c. (v)
 10.133.6^a: 3.41.7^a, &c.;—10.133.6^b: 9.61.4^c, &c. (v)
 10.134.2^c: 10.133.4^c;—10.134.2^d: 9.52.4^c
 10.139.3^a: 1.96.6^a;—10.139.5^c: 10.34.8^b
 10.140.6^b: 3.2.5^a;—10.140.6^c: 1.45.7^c
 10.148.2^b: 2.11.4^d;—10.148.2^c: 2.11.5^a, &c.
 10.150.2^a: 1.26.10^b, &c.;—10.150.2^b: 1.91.10^b

CHAPTER II: METRICAL VARIATIONS AS RESULT OF ADDITION OR SUBTRACTION OR VERBAL CHANGE IN REPEATED PĀDAS.

General Aspects of Metrical Variations.

IN a large number of instances, repetition of pādas is accompanied by changes in the metre. The number of lines so related is about 200, involving a total of about 500 pādas, more or less, if we count their recurrences two and a half times on an average. In the great majority of cases the change in the metre presents itself, externally, as a case of extension or abbreviation; so, e.g. the eight-syllable line, mā no duḥṇsaṁsa ṛcata, 1.23.9; 7.94.7, is extended into the twelve-syllable lines, mā no duḥṇsaṁsa ṛcatā vivakṣase, 10.25.7, and, mā no duḥṇsaṁso abhidipsur ṛcata, 2.23.10. Or the eleven-syllable line, vṛtram jaghanvān asṛjat vi sindhūn, 4.18.7; 4.19.8, reappears in an obviously truncated eight-syllable line, vṛtram jaghanvān asṛjat,¹ 1.80.10. Very much less often the number of the syllables is the same, but one version of the repeated pādas conforms less well to the established rules of quantity. E.g. the triṣṭubh line, vayanī te ta indra ye ca naraḥ, 5.35.5, ends irregularly in a tribrach; its parallel, vayanī te ta indra ye ca deva, 7.30.4, ends in an amphibrach, according to the familiar rule.

Expansion of one pāda into two pādas.—Exceptionally it may come to pass that the substance of one pāda is extended into two by the addition of a word or two, aided perhaps by varying metrical syllabification. Thus there can be little question that the shorter form of the following two passages has been stretched into two pādas chiefly by inserting the word mahivrata:

tvaṁ dyāṁ ca pṛthivīm cāti jabhriṣe 9.86.29

tvaṁ dyāṁ ca mahivrata pṛthivīm cāti jabhriṣe 9.100.9.

A second case presents even more interesting conditions. There exists a favourite expression, abhy arṣanti suṣṭutim, 9.62.3, &c., which occupies the space of a dimeter line. This line is expanded into a trimeter line, by prefixing four syllables, a very common process, described below (p. 543): pavamānā abhy arṣanti suṣṭutim, 9.85.7. Again (with a slight change) it is turned once more into a trimeter line by affixing four syllables, another common process (p. 540), to wit, abhy arṣata suṣṭutim gavyam ājim, 4.58.10. Now, furthermore, the line

¹ See under 1.80.10^d.

with the prefixion, pavamānā abhy arṣanti suṣṭutim, lends itself as a basis for the development of one verse into two by the insertion after the caesura of four syllables. Thus :

pavamānā abhy arṣanti suṣṭutim 9.85.7

pavamāno ati sridho 'abhy arṣati suṣṭutim 9.66.22.

Once more, we have a most interesting case of gradual extension of one pāda into two pādas, based upon what was surely an ancient formulaic pāda, dating back to the early period of composition, namely, ṛama yachantu saprathah. This pāda appears at 8.18.3 extended by the dipody appendage yad imahe (see below, p. 537), to wit :

ṛama yachantu sapratho yad imahe 8.18.3.

Now this lengthened pāda serves in a doubtless very late composition as a basis for the production of an entire verse-pair,

ṛama yachantu sapratha ādityāso yad imahe ati dviṣaḥ 10.126.7.

The words ati dviṣaḥ in this stretched form is again a dipody refrain in the first seven stanzas of 10.126. The tessellation of the passage takes place before our very eyes, as it were ; see under 8.18.3.

Similar considerations, not quite so cogent, should govern the relation of the following two pairs (cf. also under 4.54.3^a, and 10.160.5^a) :

indro yad vrtram avadhīn nadivṛtam 1.52.2

yadā vrtram nadivṛtam ṇavasā vajrinn avadhīḥ 8.12.26

na tvad anyo maghavann asti marḍitā 1.84.19

nahī tvad anyāḥ puruhūta kaścana maghavann asti marḍitā 8.66.13.

Conversely in one case we have an obvious contraction of a distich into a single pāda, to wit :

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15

pāhi viṇvasmād rakṣaso arāvṇaḥ 8.60.10 ;

see under 1.36.15.

Interrelation of triṣṭubh and jagatī, and interrelation of both with octosyllabic lines.—The present chapter throws interesting light on the technique of the Vedic metricians. The structural consanguinity of triṣṭubh and jagatī is illustrated by a large number of instances of triṣṭubh and jagatī lines which are identical, except that they add or subtract a last syllable.¹ We should feel more certain after this that the Vedic poets really felt the two types as convertible values, if, indeed, their quantities, their caesuras, and the appearance of sporadic cases of one in hymns composed of the other left any doubt as to this fundamental principle of Vedic metrics. The very extensive interchange between octosyllabic lines and long metre lines (triṣṭubh and jagatī) calls up the theory advanced long ago that the long metres originated from the short metres by the addition of the proper number of syllables.² I regard this

¹ See p. 529 ff., and cf. Lanman, JAOS. x. 535.

² Cf. Haskell, PAOS., vol. xi (1881), pp. 1x ff.

theory as erroneous: these parallels are due to imitation and blending of the two types; they tend to show, as a general principle, that the majority of triṣṭubh and jagatī lines, whose first eight syllables (p. 536), or whose last eight syllables (p. 543) make a good anuṣṭubh or gāyatrī line, are what may very properly be called 'false triṣṭubhs or jagatīs'; see below, p. 535.

Metrical variation as criterion for relative chronology.—The diction of the Vedic poets is so intensely imitative, and, at the same time, so free in all matters of form, as to preclude in most cases the decision as to which metrical type in any given pair preceded the other in composition and in time, or is really entitled to preference on technical grounds. In the great mass of cases the parallel pādas are metrical equivalents, or, where there is a difference, both versions represent equally good metrical values. Thus the two pairs:

adhvaryavo bharatendrāya somam 2.14.1
adhvaryavaḥ sunutendrāya somam 10.30.15
sa jāyamānaḥ parame vyoman 7.5.7
sa jāyamānaḥ parame vyomañi 1.143.2; 6.8.2.

Very rarely it happens that both members of a parallel pair show the same defects. So the final cadence is irregular in slightly different ways in the following pairs:

açveva citrāruṣi¹ 4.52.2
açve na citre aruṣi 1.30.21
mā no martāya ripave vājinivasū 8.22.14
mū no martāya ripave rakṣasvine 8.60.8.

Occasionally it is necessary to assign different metrical values to one and the same word in a pair of pādas, which is interesting of itself, but, again, does not necessarily determine which pāda is constructed on better principles, or which pāda is entitled to priority; e.g.,

jiok paçyāt **sūriam** uccarantam 4.25.4
jiok paçyema **sūryam** uccarantam 10.59.6 (see the same alternative under 1.32.4^c).

Or, in the imitative Vāḥkhiya hymns:

yañ te svadhāvan **svadayanti** dhenavaḥ 8.49(Vāl. 1).5
yañ te svadhāvan **suadanti**² gūrtayaḥ 8.50(Vāl. 2).5.

These cases of different metrical value of one and the same syllable are not very common in the parallel pādas; rare as they are, however, they are particularly good testimony to the reality of our appraisals of the unstable metrical character of these syllables. See the following cases:

yat kiñ ca **pr̥thivyām** adhi 5.83.9
yad vā **pr̥thiviām** adhi 8.49(Vāl. 1).7
nābhā **pr̥thiviā** adhi 3.29.4
nābhā **pr̥thivyā** adhi sānuṣu triṣu 2.3.7

¹ Cf. Arnold, *Vedic Metre*, p. 302; and see p. 63.

² Cf. Arnold, *Vedic Metre*, pp. 95, 313.

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yad vā pañca **kṣitīnām** 5.35.2

yad vā pañca **kṣitīnām** dyumnām ā bhara 6.46.7¹

mandantu **tvā** mandino vāyav indavaḥ 1.134.2

mandantu **tuā** mandinaḥ sūtasaḥ 8.82.5

indrāgni tā havāmahe 1.21.3, &c.

indraagni havāmahe 5.86.4, &c.

tuam na indra mṛṣaya 8.80.1

sa **tvam** na indra mṛṣaya 6.45.17 ; 8.81.2.

Verbal changes as affecting minor matters of metric habit.—The following pairs involve more or less change in the wording of essentially the same line: they illustrate in various ways the freedom or uncertainty of metrical rule, especially in the less critical positions of metrical lines.² Or, again, they show that it is possible to add words or syllables without interfering with metrical habit at all. Thus the following two lines differ by an added word without change of quantity in any foot:

asmākāsaç ca sūrayaḥ 5.10.6

prāsmākāsaç ca sūrayaḥ 1.97.3.

The next pair differ as regards the permissible freedom in the place of the caesura in a trimeter line, either after the fourth or the fifth syllable:

pūrvīr asya | niṣṣidho martieṣu 3.51.5

pūrvīṣ ṭa indra | niṣṣidho janeṣu 6.44.11.

In another pair the resolution of ā in gnā is supported, as it were, by the documentary interchange with the dissyllabic word adyā:

gnā hutāso vasavo adhrṣtāḥ 6.10.15

adyā hutāso vasavo adhrṣtāḥ 6.10.4.

Very similarly the following pair:

vayam te agna **ukthaāir** vidhema 5.4.7

vayam ta indra **stomebhir** vidhema 8.54 (Vāl. 6).8.

In the next case the resolution of atakṣāma into atakṣaāma seems hard, and, as it occurs in a line of the tenth book, points probably to the later origin of the line in question:

brahmākarma bhrgavo na ratham 4.16.20

atakṣaāma bhrgavo na ratham 10.39.14.

Or, finally, still more problematic are the pairs (cf. also under 1.171.3^a):

mahi dyāvāprthivī bhūtam urvī 10.93.1

dīkūç ca prthivī bhūtam urvī 6.68.4

viriā maghavan yā cakartha 5.29.13

pra nūtanā maghavan yā cakartha 5.31.6.

This brings us to the next, very important consideration:

¹ Cf. below, p. 539. The need of resolving kṣitīnām in 5.35.2 is not pressing; see Lanman, JAOS. xi, p. xxviii.

² That is, outside the final dipodies acatalectic or catalectic of all lines, or the anapaests after the caesura in trištubh and jagatī.

Verses whose inferior metre indicates later date.—The majority of the metrical differences in repeated pādas are, as stated before, not such as to determine their relative date. But at times it is possible to point out the mother form from which the other is descended. Thus we have regular metrical form in the following pair :

rājantam adhvarāṇām 1.1.8 ; 1.45.4
rājantāv adhvarāṇām 8.8.18.

Of these two variants the second is certainly enough afterborn on account of its sense ; see p. 29, under 1.1.8. But even more certainly secondary, because of its form, as well as its strained sense, is :

samrājantam adhvarāṇām 1.27.1.

Here the same pāda with a syllable added at the beginning is fitted for service in a trochaic gāyatrī hymn. This fitting process is quite certainly secondary ; see under 1.1.8.

Precisely the same process, namely the prefixion of a syllable, once more turns a good iambic pāda into a secondary trochaic pāda :

samrājantam carṣaṇīnām 3.10.1 ; 10.134.1
pra samrājantam carṣaṇīnām 8.16.1.

An even clearer case is the following :

agnir devānām abhavat purohitaḥ 3.2.8
agnir devānām abhavat purogāḥ 10.110.11.

These two belong to the extensive class of interchanging jagatr and triṣṭubh pādas, treated below, p. 531 ; they offer, of themselves, no indication as to priority. But a third variant form,

agnir devo devānam abhavat purohitaḥ 10.150.4,

is certainly afterborn ; see p. 182. The phenomenon of glossal addition (devo is gloss to agnir) is apparently much more common in the Atharva-Veda than in the Rig-Veda ; see the author, *The Atharva-Veda*, p. 42.

Another case in which we can determine priority involves the pair :

mā no martāya ripave vājīnīvasū 8.22.14
mā no martāya ripave rakṣasvine 8.60.8.

Both Oldenberg, *Prol.*, p. 67, and Arnold, *VM.*, p. 312, describes the first of these pādas, which is hypermetric, as hybrid or contaminated. The alternate form of the pāda in 8.60.8, notwithstanding that it is itself not perfect (final dipody — — —), not only shows that this is so, but determines the relative chronology of the two : 8.22.14 cannot easily be imagined to have been composed without, or before 8.60.8.

Something like this kind of criticism is suggested by the following pair :

mathīd yad īm vibhṛto mātariçvā 1.71.4
mathīd yad īm viṣṭo mātariçvā 1.148.1.

Here the second pāda is defective and obscure in meaning. Oldenberg, *SBE.*, xlv. pp. 77 and 174 ; *RV. Noten*, pp. 74, 147, has most recently discussed this

pair; in my discussion of the two passages (p. 90), difficult as they are, I have adhered to the natural view that the metrical defect in *viṣṭo* is due to the secondary origin of 1.148.1, which is very certainly patterned after the metrically sound stanza 1.71.4.

Problematic cases of interchange between good and bad metre.—There are quite a number of other pairs of *pādas* in which imperfect cadences vary with sound ones. One wonders why the Vedic orthoepists regularly write the weak stem *dīdhr̥*, the strong stem *dīdhar̥*¹, unless *dhr̥* really makes position, which I do not believe:

rayiṁ gr̥natsu dhār̥aya 8.13.2
rayiṁ gr̥natsu dīdhr̥tam 5.86.2.

More likely the latter type originated in curtailed types such as are treated below, p. 541. Or why should Vedic poets choose to say in a way that seems to us metrically imperfect,

yad adya sūra udite 7.66.4; 8.27.21,

considering that they could say about the same thing in the metrically perfect *pāda*,

yad adya sūrya udyati 8.27.19?

It seems very natural to remember that there is also the type *prati vān sūra udite vidhema* under 7.63.5, which is perfect. There are other sporadic cases of imperfect cadences varying with sound cadences, but that class of imperfection is so common as to become almost nugatory; e. g.:

pūrv̥ir īṣo br̥hatīr āreaghāḥ 6.1.12
pūrv̥ir īṣo br̥hatir jīradāno 9.87.9
vayaṁ te ta indra ye ca naraḥ 5.33.5
vayaṁ te ta indra ye ca deva 7.30.4.

Finally there are the four cases discussed below on p. 539; and the considerable class collected on p. 541, in which a long *pāda* is evidently shortened secondarily. In the last-mentioned class the process almost represents a type which may have in the end obtained a certain quasi-doggerel productivity.

Analytic grouping of the metrical variations.—The metrical variations of repeated passages may be presented in two general groups or classes. The first, **Class A**, includes variations as between the several types of long lines. By long lines are meant the trimeter lines: either catalectic, that is, of eleven syllables or *triṣṭubh*; or else acatalectic, that is, of twelve syllables or *jagatī*; or else catalectic and syncopated, that is, of ten syllables or *dvipadā virāj*.—The second, **Class B**, includes variations as between short lines and long lines. By short lines are meant dimeter lines, that is, lines of eight syllables. These are expanded into trimeters, either by appending three or four syllables at the

¹ See Grassmann's Lexicon, under *dhr̥*.

end ; or by prefixing four syllables at the beginning ; or else by inserting four syllables in the middle at the place of the future caesura.—For convenience, a conspectus of the subdivisions of the two groups or classes is here given :

Class A : Interchange between various types of long (trimeter) lines.

- A 1. Interchange between triṣṭubh and jagatī lines without change of meaning.
- A 2. Interchange between the same with slight change of words and meaning.
- A 3. Interchange between triṣṭubh and jagatī with grammatical change.
- A 4. Interchange between triṣṭubh and jagatī with change of meaning.
- A 5. Interchange between triṣṭubh and jagatī as suggesting relative age.
- A 6. Interchange between triṣṭubh and dvipadā virāj.

Class B : Interchange between short (dimeter) and long (trimeter) lines.

- B 1. On 'false' jagatī or triṣṭubh.
- B 2. Pādas of the Vimada-hymns which occur also without the refrain dipody.
- B 3. Other refrain pādas which occur also without the refrain dipody.
- B 4. Pādas with dipody appendage which is not refrain.
- B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī.
- B 6. Expansion of an octosyllabic pāda into a jagatī.
- B 7. The same process with incidental changes.
- B 8. Expansion of an octosyllabic pāda into a triṣṭubh.
- B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh-jagatī.
- B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda.
- B 11. Cases where the expansion is by insertion.

CLASS A. VARIATIONS AS BETWEEN SEVERAL TYPES OF LONG LINES

A 1. Interchange between triṣṭubh and jagatī lines without change of meaning

The following 12 pairs or groups of pādas are repeated exactly, or almost exactly, except that the last word is varied in such a manner as to present a triṣṭubh in one case, a jagatī in the other : the grammatical or lexical variation of the last word does not of itself affect the sense of the passages :

ny ūhathuḥ purumitrasya yōṣām 1.117.20
 ny ūhathuḥ purumitrasya yōṣaṇām 10.39.7
 ava tmanā dhṛṣṭā cāmbaraṁ bhinat 1.54.4
 ava tmanā bṛhataḥ cāmbaraṁ bhet 7.18.20

rtasya panthām anv eti sādhu 1.124.3 ; 5.80.4
 rtasya panthām anv emi sādhuṃ 10.66.13
 sa jāyamānaḥ parame vyomani 1.143.2 ; 6.8.2
 sa jāyamānaḥ parame vyoman 7.5.9¹
 rathā aṇvāsa uśaso vyuṣṭāu 4.14.4
 rathā aṇvāsa uśaso vyuṣṭiṣu 4.45.2.
 naras tokasya tanayasya sātāu 4.24.3
 naras tokasya tanayasya sātīṣu 7.82.9
 asmabhyam ṇarma bahulaṃ vi yantāu 5.55.9
 asmabhyam ṇarma bahulaṃ vi yanta 6.51.5
 adhi stotrasya sakhyasya gātāu 5.55.9
 adhi stotrasya sakhyasya gāta 10.78.8
 asmabhyam indra varivaḥ sugaṃ kṛdhi 1.102.4
 asmabhyam indra varivaḥ sugaṃ kaḥ 6.44.18
 somaḥ punānaḥ kalaṇeṣu sīdati 9.68.9 ; 86.9
 somaḥ punānaḥ kalaṇeṣu sattā 9.96.23
 vṛṣā pavitre adhi sāno avyaye 9.86.3
 vṛṣā pavitre adhi sāno avye 9.97.40
 ādityāir no aditiḥ ṇarma yaṇsat 1.107.2 ; 4.54.6
 ādityāir no aditiḥ ṇarma yachatu 10.66.3

A 2. Interchange between triṣṭubh and jagatī with slight change of words and meaning

In 20 other cases the variation still involves in the main the purely formal interchange of triṣṭubh and jagatī line, but it is accompanied by a slight shift in the lexical or grammatical value of a word or two, mostly the last word: the total sense of the two pādas is still essentially the same ; the result is a pair of practically equivalent pādas, one a triṣṭubh, the other a jagatī ; they could be used interchangeably except for the difference in the metre. The boundary line between this and the preceding class is uncertain :

vaha vāyo niyuto yāhy asmayuḥ 1.135.2
 vaha vāyo niyuto yāhi achā 7.90.1
 yena vaṇsāma pṛtanāsu ṇatrūn 6.19.8
 yena vaṇsāma pṛtanāsu ṇardhataḥ 8.60.2
 sahasriṇibhir upa yāhi vitaye 1.135.4
 sahasriṇibhir upa yāhi yajñam 7.92.5
 ekaṃ vicakra camasaṃ caturdhā 4.35.2
 ekaṃ vi cakra camasaṃ caturvayam 4.36.4
 vi yo mame rajasī sukratūyayā 1.160.4
 vi yo rajānsy animita sukratūḥ 6.7.7

¹ Similarly, but without reason, MS. 4.14.12^b : 234.5 reads in a jagatī stanza : satyadharmāṇā parame vyoman, where RV. 5.63.1 has vyomani. Or, AB. 8.8.11^b ; AÇ. 3.9.4^b read : mā saṃśrṅṣāthāṃ parame vyomani, thus matching the preceding pāda ; the remaining texts (see Vedic Concordance) have vyoman. Similarly AV. 8.3.17^d modernizes, in the teeth of the metre of the stanza, marman of RV. 10.87.17^d to marmāṇi.

{ rayiṁ dhattāṁ vasumantāṁ puruṣṣum 7.84.4
 { rayiṁ dhattha vasumantāṁ puruṣṣum 4.34.10
 { rayiṁ dhattho vasumantam puruṣṣum 6.68.6
 rayiṁ dhattāṁ vasumantāṁ ṣaṭagvinam 1.159.5

Cf. rayiṁ dhattāṁ ṣaṭagvinam 4.49.4

agnir devānām abhavat purohitāḥ 3.2.8

agnir devānām abhavat purogāḥ 10.110.11

Cf. agnir devo devānām abhavat purohitāḥ 10.150.4 (see above, p. 527)

pibā sutasyāndhaso abhi prayah¹ 5.51.5

pibā sutasyāndhaso madāya 7.90.1

dadhāti ratnāṁ vidhate yaviṣṭhāḥ 4.12.3

dadhāti ratnāṁ vidhate suviriam² 7.16.12

nāsyā vartā na tarutā nv asti 6.66.8

nāsyā vartā na tarutā mahādthane 1.40.8

dūtaṁ kṛṇvānā ayajanta havyāḥ 5.3.8

dūtaṁ kṛṇvānā ayajanta mānuṣāḥ 10.122.7

tiras tamo dadṛṣa ūrmyāsv ā 6.48.6

tiras tamo dadṛṣe rāmyāṇām 7.9.2

havyavāḥ agnir ajarah pitā nah 5.4.2

havyavāḥ agnir ajaraḥ canohitāḥ 3.2.2

ajasreṇa ṣociṣā ṣoṣucac chuce 6.48.3

ajasreṇa ṣociṣā ṣoṣucānah 7.5.4

damūnasaṁ gr̥hapatim amūram 4.11.5

damūnasaṁ gr̥hapatim vareṇiam 5.8.1

urvīm gavyūtim abhayaṁ kṛdhī nah 7.74.4

urvīm gavyūtim abhayaṁ ca nas kṛdhī 9.78.5

ud vāṁ pr̥kṣāso madhumanto asthuh 7.60.4

ud vāṁ pr̥kṣāso madhumanta īrate 4.45.2

viṣo yena gachatho devayantiḥ 7.69.2

viṣo yena gachatho yajvarir narā 10.41.2

svadasvendrāya pavamāna pītayo 9.74.9

svadasvendrāya pavamāna indo 9.97.44

yan mū somāsa ukthino amandiṣuh 10.48.4

yan mū somāso mamadan yad ukthā 4.42.6

Cf. also under 1.89.7^d

A 3. Interchange between *triṣṭubh* and *jagatī* with grammatical change

Next, there are a half-dozen cases of interchange between *triṣṭubh* and *jagatī* lines which depend upon simple differences of construction. It is every time really the same pāda varied according to the grammatical exigencies of number, person, gender, or voice:

yat sīm āgaḥ cakṛmā tat su mṛṣata 1.179.5

yat sīm āgaḥ cakṛmā tat su mṛṣa 7.9.7

¹ The last two words are refrain in the tṛea 5.51.5-7, and frequently form cadence. Structurally this pāda belongs to the class treated below, p. 536.

² Both stanzas are addressed to Agni.

jyotir viçvasmāi bhuvanāya kṛṇvatī 1.92.4
 jyotir viçvasmāi bhuvanāya kṛṇvan 4.14.2
 anārambhane tamasi praviddham 1.182.6
 anārambhane tamasi pra vidhyatam 7.104.3
 yat sunvate yajamānāya çikṣatḥaḥ 8.59 (Vāl. 11).1
 yat sunvate yajamanāya çikṣam 10.27.1
 vṛṣeva yūthā pari koçam arṣasi 9.76.5
 vṛṣeva yūthā pari koçam arsan 9.96.20
 ratham na dhīraḥ svapā atakṣam 5.2.11 ; 29.15
 ratham na dhīraḥ svapā atakṣiṣuḥ 1.130.6

A 4. Interchange between triṣṭubh and jagatī with change of meaning

The preceding classes shade off imperceptibly to a longer group of pairs of jagatī and triṣṭubh pādas which contain real differences of meaning, mostly lexical variations, or additions. Here, as in the preceding rubrics, the differences crop out mostly at the end of the lines. That, I am sure, is not altogether due to our imperfect control of pairs differentiated in other parts of the pāda¹; it represents a real habit of composition. Here, as in the preceding rubrics, too, the pādas are truly imitative. If we but knew how, we might find out in almost all, if not all cases, the original pāda. But the imitations cover up their own spuriousness; the metrical habits of the later poet are the same as those of the earlier, so that the metre alone rarely determines priority. The class contains 22 cases, not all of which are separated by a hard and fast line from the cases previously enumerated :

mandantu tvā mandino vāyav indavaḥ 1.134.2
 mandantu tuā mandinaḥ sūtasaḥ 1.134.2
 ubhe yathā no ahanī nipātaḥ 4.55.3
 ubhe yathā no ahanī sacābhuvā 10.76.1
 tiraç cid ayaḥ savanā purūṇi 4.29.1
 tiraç cid ayaḥ savanā vaso gahi 8.66.12
 tvaṣṭā devebhir janibhiḥ sajoṣāḥ 6.50.13
 tvaṣṭā devebhir janibhiḥ pitā vacaḥ 10.64.10
 viçāṁ kavīm viçpatīm mānuṣir iṣaḥ 3.2.10
 { viçāṁ kavīm viçpatīm mānuṣinām 5.4.3
 { viçāṁ kavīm viçpatīm çaçvatīnām 6.1.8
 purū sahasrā ni çigāmi sākam 10.28.6
 purū sahasrā ni çigāmi dāçuse 10.48.4
 { ud u ſya devaḥ savitā damūnāḥ 6.71.4
 { ud u ſya devaḥ savitā yayāma 7.38.1
 { ud u ſya devaḥ savitā savāya 2.38.1
 ud u ſya devaḥ savitā hiraṇyayā 6.71.1
 imam nara marutaḥ saçcatā vṛdham 3.16.2
 imam nara marutaḥ saçcatānu 7.18.25

¹ See p. 2.

- rathaṁ ye cakruḥ suvṛtaṁ nareṣṭhāṁ 4.33.8
 rathaṁ ye cakruḥ suvṛtaṁ sucetasah 4.36.2
 ṛtasya pathā namasā haviṣmatā 1.128.2
 { ṛtasya pathā namasā miyedhaḥ 10.70.2
 { ṛtasya pathā namasā vivāset 10.31.2
 anaçvo jāto anabhiçur arvā 1.152.5
 anaçvo jāto anabhiçur ukthiaḥ 4.36.1
 pra dyāvā yajñāñi prthivī ṛtvārdhā 1.159.1
 pra dyāvā yajñāñi prthivī namobhīḥ 7.53.1
 { dāivyā hotārā prathamā purohitā 10.66.13
 { dāivyā hotārā prathamā viduṣṭarā 2.3.7
 { dāivyā hotārā prathamā ny ṛṇje 3.4.7 — 3.7.8
 { dāivyā hotārā prathamā suvācā 10.110.7
 tasmā etaṁ bharata tadvaçāya 2.14.2
 tasmā etaṁ bharata tadvaço dadīḥ 2.37.1
 viṣṇor eṣasya prabhṛthe havāmahe 2.34.11
 viṣṇor eṣasya prabhṛthe havirbhīḥ 7.40.5
 tubhyaṁ suto maghavan tubhyam ābhṛtaḥ 2.36.5
 tubhyaṁ suto maghavan tubhyaṁ pakvaḥ 10.116.7
 rāyas poṣaṁ yajamāneṣu dhārāya 10.122.8
 { rāyas poṣaṁ yajamānāya dhehi 10.17.9
 { rāyas poṣaṁ yajamānāya dhattam 8.59(Vāl. 11).7
 aryamā mitro varuṇaḥ parijmā 1.79.3 ; 10.93.4
 aryamā mitro varuṇaḥ sarātayaḥ 8.27.17
 ud vandanam āirayataṁ suar dṛge 1.112.5
 ud vandanam āirataṁ daṁsanābhīḥ 1.118.6
 yuvaṁ çvetam pedava indrajūtam 1.118.9
 yuvaṁ çvetam pedave açvināçuam 10.39.10
 indrā nv agnī avase huvadhyāi 5.45.4
 indrā nv agnī avaseha vajriṇā 6.59.3
 { viçvasya sthātur jagato janitrīḥ 6.50.7
 { viçvasya sthātur jagataç ca gopāḥ 7.60.2
 viçvasya sthātur jagataç ca mantavaḥ 10.63.8

A 5. Interchange between triṣṭubh and jagatī as suggesting relative age

Finally, there are four cases in addition to the mass treated in the preceding paragraphs, in which a good jagatī or triṣṭubh line varies with an almost identical jagatī or triṣṭubh whose structure is more or less irregular or defective. In the first case the conditions are not so intolerable as to warrant the condemnation of the less perfect, shorter form :

- sa indrāya pavase matsarintamaḥ 9.76.5
 sa indrāya pavase matsaravān 9.97.3

The irregularity in the cadence of the triṣṭubh form is of the sort noted by

Oldenberg, Prol., p. 63 ff. Arnold, *Vedic Metre*, pp. 127, 317, not plausibly, corrects to *matsarāvān*. The second case is, perhaps, more critical:

sam yo vanā yuvate bhasmanā datā 10.115.2

sam yo vanā yuvate çucidan 7.4.2

I confess that, if the shorter and less perfect form occurred in the tenth book and the longer in the seventh, I should be disposed to condemn the short form. But it occurs in an otherwise very sound Vasiṣṭha hymn; therefore I prefer to think that it was read sam yo vanā || yuvate çucidan, showing the not too unfrequently anomalous quantities of the cadence. I am certain that Arnold's restoration, çucidan to çucidantaḥ (*Vedic Metre*, pp. 101, 308), is aside the mark.

The third case is:

kṛṣṇam ta ema ruçadūrme ajara 1.58.4

kṛṣṇam ta ema ruçataḥ puro bhāḥ 4.7.9

Here the final syllable of ruçadūrme is probably short,¹ making the cadence ˘ ˘ ˘ ˘. Such cases are not so rare (Oldenberg, Prol., p. 64) as to establish 4.7.9 in a position of certain priority. Note, however, the unusual accent of ruçadūrme, and see under 1.58.4^d.

The fourth case is:

agnim hotāram īlate vasudhitim 1.128.8

agnim hotāram īlate namobhiḥ 5.1.7

Here also the four short syllables of vasudhitim do not really determine the priority of the rival pāda; see below, p. 542, note 1.

A 6. Interchange between triṣṭubh and dvipadā virāj

In a little class by themselves are three cases of interchange between a triṣṭubh line and a virāj, one pair occurring in the same book (cf. also under 1.68.9, 10^a, and 1.69.7^a):

çiṣum jajñānam haryataṁ mrjanti 9.96.17

çiṣum jajñānam hariṁ mrjanti 9.109.12

sa hi kṣapāvān abhavad rayinām 7.10.5

sa hi kṣapāvān agni rayinām 1.70.5

mathid yad im vibhrto mātariçvā 1.71.4

mathid yad im viṣṭo mātariçvā 1.148.1

The two types are closely related. Oldenberg, Prol., pp. 73, 97, has pointed out that hymns of either metre occasionally lapse into the other related form. There can be no question but what the Virāj is daughter of the Triṣṭubh; it is, therefore, surprising that these cases are so isolated. Since haryata and hari, in the first pair, are both frequent designations of soma—haryayatam and harim both in the same stanza, 9.26.5—the context does not help to determine which is the original version of the pāda. In the second pair the sense rather points to the priority of 7.10.5; see under 1.70.5^a. In the third pair also the virāj pāda is probably secondary to the triṣṭubh; see above, p. 527.

¹ Cf. the author, *American Journal of Philology*, iii, pp. 39 ff.

CLASS B. VARIATIONS AS BETWEEN SHORT AND LONG LINES

B 1. On 'false' jagatī or triṣṭubh

The most conspicuous phenomenon in the metrical habits that attend repeated pādas is the following: an eight-syllable line of regular construction appears to be extended to the long metre types of twelve, more rarely of eleven syllables, by the addition at the end of four, or, more rarely, three syllables. The increased lines then belong to a type which may be described as an anuṣṭubh-gāyatrī pāda, upon which follows a final four-syllable, or more rarely a three-syllable pāda. Or, perhaps better, an octosyllabic pāda is increased by an iambic dipody acatalectic or catalectic. These types may be designated as 'false' jagatī or triṣṭubh. A good many of these cases belong to the class of octosyllabic pādas combined with 'four-syllable pādas', described by Oldenberg, Prol., p. 111 ff. To a considerable extent the additional dipody appears as a refrain in an entire hymn, or part of a hymn; it is pretty safe to assume that the authors actually employed previously existing pādas whenever the pāda preceding the refrain recurs in another hymn without the refrain. The phenomenon is not so frequent as to bring with it the certainty that the dipody refrain hymns, as a class, are of late composition. But it is hard to avoid the conclusion, in each particular case, that the short, non-composite line preceded the longer line, even if we grant that the reverse process is possible, or at least imaginable. In one case at least the agglutination of the long pāda takes place, as it were, before our eyes:

çuciḥ pāvaka ucyate 9.24.7

çuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6.

From the matter contained in these two a Kaṇvid poet (Nārada Kāṇva) has patched together a 'false' jagatī, stylistically awkward, and addressed very strainedly to the wrong person:

çuciḥ pāvaka ucyate so adbhutaḥ 8.13.19.

See under 1.142.3^a.

It is interesting to observe that pādas consisting of 8 + 4 syllables continue to be made at a later time. AV. 6.2.3^c, virapçin ví mṛdho jahi raksasvinīḥ, is such a pāda, making with two octosyllabic pādas a and b an uṣṇih stanza (Anukramaṇī, paroṣṇih). The two first pādas = RV. 7.32.8^{ab}; pāda c is the Atharvan's own composition. The two first stanzas of the AV. are in the same metre, pāda 2^b being almost = RV. 7.32.6^d. Since the AV. hymn is in all probability an expansion of RV. motives its composite uṣṇih pādas, 1^c-3^c, all three original, are the product of a later poet who continues deftly a method established for him at an earlier time.

3 2. Pādas of the Vimada hymns which occur also without the refrain dipody

The hymns of the Vimadas, 10.21 ; 24.1-3 ; and 25, in so-called āstarapañkti metre, have the refrains vi vo made and vivakṣase. The following seven pādas of these hymns, all of them pretty nearly formulas, occur also minus the refrain :

mā no duḥṣaṁsa iṣata 1.23.9 ; 9.94.7

mā no duḥṣaṁsa iṣatā vivakṣase 10.25.7

asme rayiṁ ni dhāraya 1.30.22

asme rayiṁ ni dhāraya vi vo made 10.24.1

{ viṣvā adhi ṣriyo dadhe 2.8.5

{ viṣvā adhi ṣriyo dhita 10.127.1

viṣvā adhi ṣriyo dhiṣe vivakṣase 10.21.3

ṣṛaṁ pāvakaṣocīṣam 3.9.8 ; 8.43.31 ; 102.11

ṣṛaṁ pāvakaṣocīṣam vivakṣase 10.21.1

ṣreṣṭhaṁ no dhehi vāryam 3.21.2

ṣreṣṭhaṁ no dhehi vāryam vivakṣase 10.24.2

raṇan gāvo na yavase¹ 5.33.16

raṇan gāvo na yavase vivakṣase 10.25.1

vrajaṁ gomantam aṣvinam 10.62.7

vrajaṁ gomantam aṣvinaṁ vivakṣase 10.25.5

B 3. Other refrain pādas which occur also without the refrain dipody

The following are the remaining pādas, with refrain, seven in number, which occur also minus the refrain :

iṣāno apratiṣkuta indro aṅga 1.84.7

iṣāno apratiṣkutaḥ 1.7.8

indro aṅga, though simple prose, is refrain in the tṛca 1.84.7-9. See under 1.7.8

upa srakveṣu bapsato ni ṣu svapa 7.55.2

upa srakveṣu bapsataḥ 8.72.15

ni ṣu svapa is refrain in the tṛca 7.55.2-4

indra viṣvābhir ūtibhir vavakṣitha 8.12.5

{ indra viṣvābhir ūtibhiḥ 8.37.1-6 ; 61.5 ; 10.134.3

{ indro viṣvābhir ūtibhiḥ 8.32.12

vavakṣitha is refrain in the tṛca 8.12.4-6

purupraṣastam ūtaye ṛtasya yat 8.12.14

purupraṣastam ūtaye 8.71.10

ṛtasya yat is refrain in the tṛca 8.12.13-15

vṛṣā tvam ṣatakrato vṛṣā havaḥ 8.13.31

vṛṣā tvam ṣatakrato 8.33.11

vṛṣā havaḥ is refrain in the tṛca 8.33.31-33

pibā somaṁ madāya kam 8.95.3

pibā somaṁ madāya kam ṣatakrato 8.36.1-6. Cf. 8.93.27^b-29^b

¹ Observe the irregular final cadence ; cf. Oldenberg, *ProL.*, p. 11. This is obviated, accidentally perhaps, in the long pāda.

pibā sutasyāndhaso abhi prayah 5.51.5
pibā sutasyāndhaso madāya 7.90.1

abhi prayah is refrain in the tṛca 5.51.5-7, deducting which, there is left the short pāda pibā sutasyāndhasaḥ which is at the base of the triṣṭubh.¹

B 4. Pādas with dipody appendage which is not refrain

In a number of hymns or series of stanzas an iambic dipody is added regularly and intentionally to an octosyllabic pāda, though the dipody is different every time, that is to say, is not repeated as a refrain; note especially 8.13 (five occurrences). In the following cases the same octosyllabic pāda occurs elsewhere without the dipody appendage:

vayā ivānu rohate juṣanta yat 8.13.6
vayā ivānu rohate 2.5.4

juṣanta yat recurs as dipody appendage in 9.102.5.

gantārā dāḡuṣo gṛhaṇiḥ namasvinaḥ 8.13.10
gantārā dāḡuṣo gṛham 8.5.5; 22.8

namasvinaḥ is frequent cadence: 1.36.7; 7.14.1; 8.64.17; 10.48.6.

tantuṁ tanuṣva pūrvyaṁ yathā vide 8.13.14
tantuṁ tanuṣva pūrvyam 1.142.1

yathā vide recurs as conscious dipody appendage in 8.13.19; 9.106.2, and is otherwise a favourite formula, invariably at the end of a pāda: 1.127.4; 132.2; 156.3; 8.49(Vāl.1).1; 69.4; 9.86.32.

çuciḥ pāvaka ucyate so adbhutaḥ 8.13.19
{ çuciḥ pāvaka ucyate 9.24.7
{ çuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6

See above, p. 535.

dhuksasva pipyuṣim iṣam avā ca naḥ 8.13.25
{ dhuksasva pipyuṣim iṣam 8.54(Vāl.6).7; 9.61.15
{ dhuksanta pipyuṣim iṣam 8.7.3

The cadence avā ca naḥ does not occur elsewhere in the RV.

gopā ṛtasya dīdhi sve dame 3.10.2
gopā ṛtasya dīdhi 10.118.7

sve dame is frequent cadence: 1.1.8; 94.14; 2.2.11; 5.48.3.

havyavāham amartyaṁ sahovṛdham 3.10.9
havyāham amartyam 4.8.1; 8.102.17
sahovṛdham as cadence in 1.36.2.

añhoç cid urucakrayo 'nehasaḥ 8.18.5
añhoç cid urucakrayaḥ 5.67.4
anehasaḥ as cadence in 8.45.11.

çarma yachantu sapratho yad imahe 8.18.3
çarma yachantu saprathaḥ 10.126.7

The shorter pāda is followed in 10.126.7 by adityāso yad imahe ati dviṣaḥ. The words ati dviṣaḥ are refrain in 10.126.1-7. The dipody yad imahe is cadence in 1.136.4; 8.45.14.

dyumantaṁ çuṣmam ā bharaḥ suarvidam 9.106.4
dyumantaṁ çuṣmam ā bhara 9.29.6

Cf. 9.84.5^b.

¹ Cf. above, p. 531.

B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī

A very large number of repeated pādas throughout the Rig-Veda present in a scattering way the same phenomenon: an eight-syllable pāda recurs with an appended iambic dipody acatalectic or catalectic. That is to say, looking at the matter from a purely external point of view, the eight-syllable pāda is increased by the addition of the proper kind of four or three syllables into a jagatī or triṣṭubh line. Antecedently the opposite genesis is also possible: a jagatī or triṣṭubh line, if it happens that its first eight syllables make a good anuṣṭubh or gayatrī line, may be turned into such a line by dropping its last four or three syllables.¹ This group naturally lends itself to a double treatment, according as an octosyllabic line is paralleled by a jagatī or by a triṣṭubh.

B 6. Expansion of an octosyllabic pāda into a jagatī

An octosyllabic line is paralleled by a jagatī in the following cases:

ṛutkarnāṃ saprathastamam 1.45.7

ṛutkarnāṃ saprathastamāṃ tuā girā 10.140.6

tuā girā does not occur elsewhere in cadence.

indrah somasya pītaye 8.12.12

indrah somasya pītaye vṛṣāyate 1.55.2

vṛṣāyate is cadence in 9.108.2; 10.94.9.

dasrā hiranyavartanī 1.92.18; 5.75.2; 8.5.11; 8.1

dasrā hiranyavartanī cūbhas patī 8.87.5

cūbhas patī is frequent as cadence, e.g. 1.3.1; 34.6; 47.5.

devaṃ martāsa ūtaye 3.9.1; 5.22.3; 8.11.6

devaṃ martāsa ūtaye havāmahe 1.144.5

havāmahe is very frequent as cadence; e.g. 1.16.4°.

indrah jāitrāya harsayan 9.111.3

indrah jāitrāya harsayā çacipatim 8.15.13

Cases of çacipati are frequent in cadence; so especially çacipate as refrain dipody in 8.37.

rathe koçe hiranyaye 8.20.8

rathe koçe hiranyaye vṛṣaṇvasū 8.22.9

vṛṣaṇvasū is cadence in 17 out of 18 of its occurrences: see Grassmann's *Lexicon*, s.v.

{ samudrasyādhi viṣṭapī 8.97.5; 9.12.6

{ samudrasyādhi viṣṭapah 8.34.13

samudrasyādhi viṣṭapī maṇiṣiṇaḥ 9.107.14

maṇiṣiṇaḥ is cadence in all of its occurrences: 1.164.45; 2.21.5; 3.10.1; 5.57.2; 8.5.16; 43.19; 44.19; 9.68.6; 72.2.6; 79.4; 85.3; 99.5; 10.64.15.

indrasya hārdy āviṇ 9.60.3

indrasya hārdy āviṇ maṇiṣibhiḥ 9.86.19

maṇiṣibhiḥ is cadence, with a single exception (9.86.20, where it begins a pāda, immediately after closing with the same word in stanza 19); see 1.34.1; 52.3; 9.64.13; 76.2; 107.11.

¹ See below, p. 541.

- agnim hotāram īlate 6.14.2
 { agnim hotāram īlate vasudhitim ¹ 1.128.8
 { agnim hotāram īlate namobhiḥ 5.1.7
 namobhiḥ is frequent as cadence ; e.g. 7.53.1.
 vṛṣā hy ugra ṛṇviṣe 8.6.14
 vṛṣā hy ugra ṛṇviṣe parāvati 8.33.10
 parāvati is frequent cadence : 1.47.7 ; 53.7 ; 112.13 ; 119.8 ; 134.4 ; 5.73.1 ; 8.8.14 ; 12.17 ;
 13.15 ; 33.10 ; 45.25 ; 50(Vāl.2).7 ; 93.6 ; 97.4 ; 9.44.2 ; 65.22.
 divo viṣṭambha uttamaḥ 9.108.16
 divo viṣṭambha upamo ² vicakṣaṇaḥ 9.86.35
 vicakṣaṇaḥ occurs regularly at the end of eight- or twelve-syllable pādas, e.g. 1.101.7³.

B 7. The same process with incidental changes

In four cases the short pāda is modified verbally, or by a different metrical appraisal of its eight syllables, so as to make it possible for five rather than four syllables to appear added at the end. A decision as to the priority of one or the other of the repeated pādas is not possible. But the considerable complexity of the relations of each pair makes it tolerably certain that we are dealing not with general resemblance, but with real imitative production :

- çatam pūrbhir yaviṣṭhia 7.16.10
 çatam pūrbhir yaviṣṭha pāhy anhasaḥ 6.48.8
 pāhy anhasaḥ is frequent cadence : 1.91.5 ; 6.16.30, 31 ; 7.15.15 ; 9.56.4.
 gāḥ kṛṇvāno na nirṇijam 9.14.5 ; 9.107.26
 gāḥ kṛṇvāno nirṇijam haryataḥ kaviḥ 9.86.26
 nābhā prthiviā adhi 3.29.4
 nābhā prthivyā adhi sānuṣu triṣu 2.3.7
 yad vā pañca kṣitinaām 5.35.2
 yad vā pañca kṣitinaām dyumnā ā bhara 6.46.7

In a case or two the parallelism fades out into more or less general resemblance which does not, however, exclude the possibility or even the probability of imitative workmanship :

- açatrur indra jajñiṣe 1.133.2
 { açatrur indra januṣā sanād asi 1.102.8
 { anāpir indra januṣā sanād asi 8.21.13
 sanād asi is cadence also in 7.32.24.
 na tvāvān indra kaç cana 1.81.5
 na tvāvān anyo divyo na pārthivaḥ 7.32.23
 tubhyāyam adribhiḥ sutaḥ 8.82.5
 tubhyāyam somaḥ paripūto adribhiḥ 1.135.2

¹ Arnold, *Vedic Metre*, p. 124, would read vasūdhitim. I am not inclined to think that he is right ; see under 1.1.2^c.

² Subtly and interestingly upamo takes here the place of uttamo, so as to yield an anapaest where the anapaest is the rule ; see Oldenberg, *Prol.*, p. 56.

B 8. Expansion of an octosyllabic pāda into a triṣṭubh

In this group octosyllabic pādas vary with triṣṭubh pādas. The important difference between this and the preceding class is, that this parallelism is not supported by any prevalent metrical type, because, in general, pādas with odd and even syllables do not mix in the same stanza (excepting, rarely and anomalously, triṣṭubh and jagatī); see Oldenberg, Prol., p. 117 ff. Nevertheless, here, as in the preceding class, the presumption is antecedently, and on the whole, in favour of the longer pāda's secondary origin. The number of cases here is rather larger than in the corresponding jagatī class (B 6). Note here the first two interesting double examples, involving whole distichs :

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15

pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoh 7.1.13

ā no mitrāvaruṇā gṛtāir gavyūtim ukṣatam 3.62.16

ā no mitrāvaruṇā havyajuṣṭīm gṛtāir gavyūtim ukṣatam ilābhīḥ 7.65.4

Cf. gṛtāir gavyūtim ukṣatam 8.5.6.

vidyāma sumatinām 1.4.3

vidyāma sumatinām navānām 10.89.17

Cf. 8.5.37^b.

uru kṣayāya cakriro 1.36.8

uru kṣayāya cakrire sudhātu 7.60.11

satrāsāhaṁ vareṇyam 1.79.8

satrāsāhaṁ vareṇyaṁ sahodām 3.34.8

Cf. 6.17.13^b.

agnīm hotāram ilāte 6.14.2

{ agnīm hotāram ilāte namobhīḥ 5.1.7

{ agnīm hotāram ilāte vasudhitim 1.128.8¹

na yat paro nāntaraḥ 2.41.8

na yat paro nāntaras tuturyāt 6.63.2

mahān mahībhir ūtibhīḥ 4.32.1

mahān mahībhir ūtibhīḥ saranyaṁ 3.1.19 = 3.31.18

divodāsāya sunvate 6.16.5

divodāsāya sunvate sutakre 6.31.4

asvāpayad dabhītayo 4.30.21

asvāpayad dabhītayo suhantu 7.19.4

Cf. suhantu at the end of 7.30.2^d.

vṛṇīmahe sakhyāya 9.66.18

vṛṇīmahe sakhyāya priyāya 4.41.7

svāyudhāsa īṣmīṇaḥ 5.87.5

svāyudhāsa īṣmīṇaḥ sunīṣkūḥ 7.56.11

Cf. 4.37.4^b.

kim āṅga radhracodanaḥ 8.80.3

kim āṅga radhracodanaṁ tvāhuḥ 6.44.10

somaṁ virāya ṣipriṇe 8.32.24

somaṁ virāya ṣipriṇe pibadhyāi 6.44.14

¹ See above, p. 539 top.

541] *Faulty verses of eight syllables corresponding with long lines*

- imam̐ no agne adhvaram̐ 6.52.12
 { imam̐ no agne adhvaram̐ juṣasva 7.42.5
 { asmākam agne adhvaram̐ juṣasva 5.4.8
 uta syā naḥ sarasvatī 6.61.7
 uta syā naḥ sarasvatī juṣānā 7.95.4
 { ā no viçvābhīr ūtibhiḥ 8.8.1
 { ā vām̐ viçvābhīr ūtibhiḥ 8.8.18 ; 7.3
 ā no viçvābhīr ūtibhiḥ sajoṣāḥ 7.24.4
 sajoṣāḥ is very frequent cadence ; e.g. 4.5.1 ; 5.41.2 ; 6.3.1 ; 8.48.15.
 mā no mardhiṣtam ā gatam̐ 7.74.3
 mām̐ no mardhiṣtam ā gatam̐ çivena 7.73.4
 vi yas tastambha rodasī 9.101.15
 vi yas tastambha rodasī cid urvī 7.86.1
 rodasī cid urvī is a standing formula : 3.6.10 ; 56.7 ; 6.67.5 ; 7.57.1, &c.
 mahāḥ sa rāya eṣato 10.93.6
 mahāḥ sa rāya eṣato patir dan 1.149.1
 patir dan and patī dan are cadences in 1.120.6 ; 153.4 ; 10.99.6 ; 105.2.
 Cf. also under 9.97.5^b.

In two cases the eight-syllable pāda is shortened by a slight verbal change into seven syllables, so that four syllables appear to be added to form the triṣṭubh :

- saṁ vo madāso agmata 1.20.5
 saṁ vo madā agmata saṁ purandhiḥ 4.34.2
 abhy arṣanti suṣṭutim̐ 9.62.3
 abhy arṣata suṣṭutim̐ gavyam̐ ājīm̐ 4.58.10
 Read abhi arṣ^o in 9.62.3.

B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh or jagatī

Of greater critical importance is the following class. A long metre pāda (usually triṣṭubh) is paralleled by a short metre octosyllabic pāda in such a way that the short metre pāda is metrically imperfect in its last four syllables, which normally ought to be an iambic dipody (◡ — ◡ ◡). The cadence of the eight-syllable pāda is usually ◡ ◡ ◡ ◡, occasionally also other feet, whereas the long pāda ends, as it should, in the iambic dipody catalectic or acatalectic.¹ In more than one case of this class the sense of the short line is also defective, so as to leave no doubt whatsoever that the short pāda is the stunted product of an after-poet. The classical example of this class is :

- vr̥tram̐ jaghanvāḥ asr̥jat vi sindhūn 4.18.7 ; 19.8
 vr̥tram̐ jaghanvāḥ asr̥jat 1.80.10.

In the second pāda there is no expressed object, the very fact that all readers of the Veda would agree in supplying sindhūn, or something like, shows that the descent of the pāda is as described ; see under 1.80.10. The number of pādas

¹ Cf. Oldenberg, *Prol.*, p. 8, and the table of exceptional forms on p. 11.

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which show these conditions, suggesting the secondary origin of the short (abbreviated) form, is fairly large :

ṛtena mitrāvaruṇā sacethe 1.152.1
ṛtena mitrāvaruṇā 1.2.8

In 1.2.8^b the text continues with enclitic ṛtāvṛdhāv at the beginning of the pāda, showing that the latter word is blended rhythmically with the first pāda ; see under 1.2.8^a.

upa brahmāṇi harivo haribhyan 10.104.6
upa brahmāṇi harivaḥ 1.3.6

It is tempting, but not exigent, to assume the descent of 1.3.6 from 10.104.6 ; see under 1.3.6.

draviṇodā draviṇasas turasya 1.96.8
draviṇodā draviṇasaḥ 1.15.7

See under 1.96.8.

sakhe vaso jaritṛbhyo vayo dhāḥ 3.51.6
sakhe vaso jaritṛbhyah 1.30.10 ; 8.71.9

Both metric form and sense seem to favour the longer pāda ; see under 1.30.10.

yathā no mitro varuṇo juṣaṭ 3.4.6
yathā no mitro varuṇaḥ 1.43.3

The pāda 1.43.3^a is satisfied by anticipating cīketati at the end of pāda b ; thus : yathā no mitro varuṇo (yathā rudraḥ) cīketati ; see under 1.43.3.

ye cid dhi tvām ṛṣayaḥ pūrva ūtaye (juhūre 'vase mahi) 1.48.14
yac cid dhi vām pura ṛṣayo (juhūre 'vase nara) 8.8.6

If we read in 8.8.6 purarṣayo, with double sandhi, both forms are well enough.

ye cid dhi pūrva ṛtasāpa āsan 1.179.2^a
ye cit pūrva ṛtasāpaḥ 10.154.4

The metre is obviously inferior in 10.154.4.

preṣṭhaṁ vo atithiṁ gr̥ṇīse 1.186.3
preṣṭhaṁ vo atithiṁ (stuṣe mitram iva priyam) 8.84.1
stuṣe added to 8.84.1^a improves that pāda ; see, however, under 1.186.3.

etā u tyāḥ praty adṛṣṇan purastāt 7.83.3
ota u tye praty adṛṣṇan 1.191.

Clear instance of a stunted pāda ; see under 1.191.5.

anu kṛṣṇe vasudhitiḥ jihāte 3.31.17
anu kṛṣṇe vasudhiti¹ 8.48.3

See under 1.2.8 and 3.31.17.

ā no mitrāvaruṇā havyajuṣṭiṁ (ghṛtāir gavyūtim ukṣatam ilābhiḥ) 7.65.4
ā no mitrāvaruṇā (ghṛtāir gavyūtim ukṣatam) 3.62.16

See under 3.62.16.

{ prati vām sūra udite vidhema 7.63.5
{ prati vām sūra udite sūktāḥ 7.65.1
prati vām sūra udite² 7.66.7

See under 7.63.5.

¹ This example bids us pause before accepting Arnold's suggestion (VM., p. 124) to read vasūdhi in 8.48.3.

² Cf. Oldenberg, Prol., p. 11.

agvāvad gomad yavamat suvīriam 9.69.8

agvāvad gomad yavamat¹ 8.93.3

Clear case of stunted pāda ; see under 8.93.3.

avyo vārebhiḥ pavate madintamaḥ 9.108.5

avyo vārebhiḥ pavate 9.101.16

See under 9.101.16.

yo asya pāre rajaso viveṣa 10.27.7

yo asya pāre rajasah 10.187.5

Clear case of stunted pāda ; see under 10.27.7.

{ na tam aṅho na duritam kutaḥ cana 2.23.5

{ na tam aṅho devakṛtaṁ kutaḥ cana 8.19.6

na tam aṅho na duritam 10.126.1

Clear case of stunted pāda ; see under 2.23.5.

Cf. also under 5.1.8 ; 8.36.7.

B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda

The preceding classes are concerned in one way or another, with the extension of a dimeter line into trimeter line by the addition of the proper amount of syllables at the end. The same result, regarded in a purely external fashion, is accomplished, on a rather surprising scale of frequency by the opposite process : four syllables appear to be added to the beginning of an octosyllabic pāda, thus turning it into a jagati.

At times the short pāda is itself a mere phrase which reappears indifferently in the longer pāda. Thus in the following cases :

yajamānāya sunvate 5.20.5, &c.

{ rjūyate yajamānāya sunvate 10.100.3

{ supṛāvyē yajamānāya sunvate 10.125.2

{ viçved aha yajamānāya sunvate 1.92.3

{ bhadra çaktir yajamānāya sunvate 1.83.3

varuṇa mitrāryaman 8.67.4 ; 10.126.2

{ tasmā agne varuṇa mitrāryaman 7.59.1

{ vayan te vo varuṇa mitrāryaman 8.19.35

çaçamānāya sunvate 4.31.8

{ ya ādṛtyā çaçamānāya sunvate 8.66.2

{ tuam agne çaçamānāya sunvate 1.141.10

The extent to which such pairs occur in the RV., or in the body of the Vedic mantras as a whole, is revealed fully by the Reverse Concordance.² As an instance outside of the RV. I note the following pair :

çataṁ te santv āvṛtaḥ AV. 6.77.3 ; MÇ. 9.4.1

agne āṅgiraḥ çataṁ te santv āvṛtaḥ VS. 12.8, &c.

¹ Arnold, VM., p. 315 : 'The verse may be readily corrected to gomad yavamad agvavat'. The parallel shows how risky is the suggestion.

² See JAOS. xxix. 288 ; and above, p. 9.

Part 2, Chapter 2: Metrical Variations in Repeated Passages [544

Akin to this class are pairs of pādas which differ in their opening dipody and end in identical octosyllabic cadences, as :

añho rājan varivaḥ pūrave kaḥ 1.63.7
hantā vṛtram varivaḥ pūrave kaḥ 4.21.16
pra marṣiṣṭhā abhi viduḥ kaviḥ saṁ 1.71.10
ava dyubhir abhi viduḥ kaviḥ saṁ 7.18.2

In the following rather long list the presumption is, very regularly, in favour of the primary origin of the short pāda :

sāsaḥyāma pṛtanyataḥ 8.40.7
indravotāḥ sāsaḥyāma pṛtanyataḥ 1.132.1
 indravotāḥ occurs only once more, also as pāda opening, 8.19.16.
pavamāno vi dhāvati 9.37.3
vyānaḥ pavamāno vi dhāvati 9.103.6
 vyānaḥ occurs twice more, both times as pāda opening, 3.49.3 ; 9.86.5.
somaḥpṛṣṭhāya vedhase 8.43.11
kīlālope somaḥpṛṣṭhāya vedhase 10.91.14
abhy arṣanti suṣṭutim 9.62.3
pavamānā abhy arṣanti suṣṭutim 9.85.7¹
agnijihvā ṛtāvṛdhaḥ 1.44.14 ; 7.66.10
divakṣaso agnijihvā ṛtāvṛdhaḥ 10.65.7
pṛthupājā amartyaḥ 3.27.5
vāḡvānaraḥ pṛthupājā amartyaḥ 3.2.11
aḡaniḥ yātumadbhyaḥ 7.104.25
nūnaḥ sṛjad aḡaniḥ yātumadbhyaḥ 7.104.20
vṛṣabhāya kṣitīnām 10.187.1
juhotana vṛṣabhāya kṣitīnām 7.98.1
pavamānaḥ kanikradat 9.3.7
agre vācaḥ pavamānaḥ kanikradat 9.106.10
atithigvāya ḡambaram 1.130.7
arandhaya 'tithigvāya ḡambaram 1.51.6
amṛtaḥ jātavedasam 8.74.5
pra-pṛa vāyam amṛtaḥ jātavedasam 6.48.1
suvīryaḥ svaḡvyam 8.12.33
sa no agniḥ suvīryaḥ svaḡvyam 3.26.3
prati paḡyema sūrya 10.158.5
jiog jivāḥ prati paḡyema sūrya 10.37.7
trīṇi padā vi cakrame 1.22.18 ; 8.12.27
yasmāi viṣṇus trīṇi padā vicakrame 8.52(Val. 4).3
pavamānāya gāyata 9.65.7
vipaḡcite pavamānāya gāyata
vahanu somaḡpitaye 4.46.3 ; 8.1.24
uṣarbudho vahanu somaḡpitaye 1.92.18
huvema vājasātaye 6.57.1
devaḡm-devaḡḥ huvema vājasātaye 8.27.13

¹ See above, p. 524.

In the following pair the presumption is rather in favour of the priority of the longer pāda :

maghavadbhyaḥ ca mahyañ ca 9.32.6

chardir yacha maghavadbhyaḥ ca mahyañ ca 6.46.9

Cf. 6.15.3, and see p. 12 note.

Occasionally the same relation is attended by slight changes of verbal form, or of the metrical status of a given syllable (cf. also under 1.127.8^d; 7.104.7^c; 8.32.22^c):

siāma saprathastame 5.65.5

ṣarman siāma tava saprathastame 1.94.13

ā vājān darṣi sātaye 5.39.3

nṛbhir yato vājam ā darṣi sātaye 9.68.7

indra rāyā pariṇasā 4.31.12; 8.97.6

tvañ na indra rāiā pariṇasā 1.129.6

tvañ na indra is frequent verse opening; see Concordance.

abhi na ā vavṛtsua 4.31.4

manyō vajrin abhi mān ā vavṛtsva 10.83.6

praty u adarṣy āyati 7.81.1

citreva praty adarṣy āyati 8.101.13

pūrṇān vivasṭy āsicam 7.16.11

adhvaryavañ sa pūrṇān vasṭy āsicam 2.37.1

rayiñ soma ṣravāyā 9.63.23

goarṇasān rayim indra ṣravāyā 10.38.2

jyotiṣā bādhatē tamah 10.127.2

yena sūrya jyotiṣā bādhasē tamah 10.37.4

In one instance a triṣṭubh line varies in a manner quite parallel with an awkward, hypermetric, trochaic dimeter line which is obviously nothing but that very triṣṭubh, minus three syllables at the beginning; the shorter form is palpably secondary :

diva ā prthivā rjīṣin 8.79.4

ā no diva ā prthivā rjīṣin 7.24.3

B 11. Cases in which the Expansion is by Insertion

The last class of repeated pādas bearing upon metre offers the following external conditions: one of the repeated pādas is octosyllabic, rarely catalectic or heptasyllabic; the other mimics the act of inserting after the fourth or fifth syllable—the future caesura—four syllables, so that the resultant pāda is a jagati, rarely a triṣṭubh. In the majority of cases, though not in all, the first three of the inserted syllables make an anapaest (◡ ◡ —), the ideal cadence after the caesura.¹ In this way both the shorter and the longer pāda usually present

¹ In a case cited above (p. 539), the preference for the anapaestic sequence after the caesura has shown itself in the shape of simple yet effective modulation :

divo viṣṭambha uttamah 9.108.16

divo viṣṭambha upamo vicakṣaṇah 9.86.35

Compare also the obviously intentional change of arāvṇah to araruṣo (above, p. 540) in :

pāhi dhūrter arāvṇah 1.36.5

pāhi dhūrter araruṣo aghāyoh 7.1.13

Part 2, Chapter 2: Metrical Variations in Repeated Passages [544

Akin to this class are pairs of pādas which differ in their opening dipody and end in identical octosyllabic cadences, as :

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ava dyubhir abhi viduḥ kaviḥ san 7.18.2

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indratvotāḥ occurs only once more, also as pāda opening, 8.19.16.

pavamāno vi dhāvati 9.37.3
vyānaṇiḥ pavamāno vi dhāvati 9.103.6

vyānaṇiḥ occurs twice more, both times as pāda opening, 3.49.3 ; 9.86.5.

somapṛsthāya vedhase 8.43.11
kilālape somapṛsthāya vedhase 10.91.14
abhy arṣanti suṣṭutim 9.62.3
pavamānā abhy arṣanti suṣṭutim 9.85.7¹
agnijihvā ṛtāvṛdhaḥ 1.44.14 ; 7.66.10
divakṣaso agnijihvā ṛtāvṛdhaḥ 10.65.7
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citreva praty adarḡy āyati 8.101.13

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yena sūrya jyotiṣā bādḥase tamaḥ 10.37.4

In one instance a triṣṭubh line varies in a manner quite parallel with an awkward, hypermetric, trochaic dimeter line which is obviously nothing but that very triṣṭubh, minus three syllables at the beginning; the shorter form is palpably secondary :

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Compare also the obviously intentional change of arāvṇaḥ to araruṣo (above, p. 540) in :

pāhi dhūrter arāvṇaḥ 1.36.5

pāhi dhūrter araruṣo aghāyoh 7.1.13

equally good forms. We are led to the general consideration that it is more natural to add than to subtract from a Vedic verse line; that, therefore, there is a general presumption in favour of the originality of the shorter line. In one or two cases the opposite process has taken place demonstrably; this renders impossible a definite decision in other cases, unless additional criteria happen to be available. The number of these cases is quite considerable, amounting to something in the neighbourhood of 40 :

indrāya çuṣam arcati (10.133.1, arcata) 1.9.10; 10.133.1

indrāya çuṣam harivantam arcata 10.96.2

mā no duḥçaṇsa iṇata 1.23.9; 7.94.7; 10.25.7

mā no duḥçaṇso abhidipsur iṇata 2.23.10

abhi prayāṇsi vitaye 6.16.44

abhi prayāṇsi sudhitāni vitaye 1.135.4

Cf. abhi prayāṇsi sudhitāni hi khyah (10.53.2, khyat) 6.15.15; 10.53.2

vipraṁ hotāram adruham 8.44.10

vipraṁ hotāram puruvāram adruham 6.15.7

samīcināso asvaran 8.12.32

samīcināsa ṛbhavaḥ sam asvaran 8.3.7

rayiṁ dhattam çatagvinam 4.49.4

rayiṁ dhattam vasumantaṁ çatagvinam 1.159.5

mātā mitrasya revataḥ 8.47.9

mātā mitrasya varuṇasya revataḥ 10.36.3

{ çyeno na vaṇsu śīdati 9.57.3

{ çyeno na vikṣu śīdati 9.38.4

çyeno na vaṇsu kalaçeṣu śīdasi 9.86.35

{ avyo vāraṁ vi dhāvati 9.28.1; 9.106.10

{ avyo vāraṁ vi dhāvasi 9.16.8

avyo vāraṁ vi pavamāno dhāvati 9.74.9

çyeno na yoniṁ āsadat 9.62.4

çyeno na yoniṁ ghṛtavantam āsadam 9.82.1

pra ṇo naya vasyo acha¹ 8.71.6

{ pra ṇo naya prataram vasyo acha 6.47.7

{ pra tam naya prataram vasyo acha 10.45.9

The preceding examples are with anapaest after the caesura in the longer pāda (cf. also under 1.16.5^a; 35.2^c; 9.63.28^a; 107.1^d). The following show other feet, or introduce slight changes of form or diction in the longer pāda, as compared with the shorter (cf. also under 1.9.8^a; 54.3^b; 5.25.8^b; 26.1^c; 9.70.9^b; 10.14.14^d):

arvāg ratham ni yachatam 8.35.22

arvāg ratham samanasā ni yachatam 1.92.16; 7.74.2

ati viçvaṁ vavakṣitha 1.81.5

atīdam viçvaṁ bhuvanaṁ vavakṣitha 1.102.8

tvam iṇiṣe vasūnām 8.71.8

tvam iṇiṣe vasupate vasūnām 1.170.5

vasupate vasūnām is cadence also in 3.30.19; 10.47.1.

¹ In this case there is no doubt that 8.71.6 is a secondary reduction of the trimeter type; see under 6.47.7^b.

abhidrohaṁ carāmasi 10.164.4
 abhidrohaṁ manuṣiāḥ carāmasi 7.89.5
 uru kramiṣṭa jīvase 8.63.9
 uru kramiṣṭorugāyā jīvase 1.155.4
 asmākam indra bhūtu te 6.45.30
 asmākam brahmedam indra bhūtu te 8.1.3
 ariṣyantaḥ sacemahi 2.8.6
 ariṣyanto ni pāyubhiḥ sacemahi 8.25.11
 kṛṣṇā tamāṁsi jaṅghanat 9.66.24
 kṛṣṇā tamāṁsi tviṣṭā jaghāna 10.89.2
 indrāgnī rakṣa ubjātam 1.21.5
 indrāsomā tapatam rakṣa ubjātam 7.104.1
 svar vājī siṣāsati 9.7.4
 svar yad vājy aruṣaḥ siṣāsati 9.74.1
 çiprāḥ çirṣan hiranyayih 8.7.25
 çiprāḥ çirṣasu vitatā hiranyayih 5.54.11
 ūrdhvān naḥ karta jīvase 1.17.3
 kṛdhi na ūrdhvān carathāya jīvase 1.36.14
 mandra sujāta sukrato 8.74.7
 mandra svadhāva ṛtājāta sukrato 1.144.7

Here the short pāda is contained sound for sound in the long: mandra sv[adhāva ṛta]jāta sukrato; see under 1.144.7.

ariṣṭaḥ sarva edhate 1.41.2, 8.27.16
 ariṣṭaḥ sa marto viçva edhate 10.63.13

The short pāda is contained almost sound for sound in the longer: ariṣṭaḥ sa [marto viç]va edhate: see under 1.41.2.

dyumantaṁ çuṣmam uttamam 9.63.29; 67.3
 dyumantaṁ vājani vṛṣaçuṣmam uttamam 4.36.8

Here, once more, the relation of the pādas may be expressed thus: dyumantaṁ [vājani vṛṣa]çuṣmam uttamam.

In two instances the formal relation of the repeated pādas is such that the longer is a perfect triṣṭubh line, the shorter, three syllables less, a more or less dubious or irregular gāyatrī line:

mitraṁ huve varuṇaṁ pūtadakṣam 7.65.1
 mitraṁ huve pūtadakṣam 1.2.7

The same hymn (1.2.7) contains the imperfect pāda, ṛtena mitrāvaruṇā, in relation to the sound, ṛtena mitrāvaruṇā sacethe (1.152.1; see under 1.2.7), as well as several other awkward pādas, trochaic and otherwise (2^{ab} and 9^{ac}); if metrical indicia are valid at all they show that both stanza 1.2.7 as well as the entire hymn are afterborn. The very same criticism applies to the following closely parallel case (see p. 88 bottom):

çikṣā çacīvas tava naḥ çacibhiḥ 1.62.12
 çikṣā çacīvaḥ çacibhiḥ 8.2.15

CHAPTER III : VERBAL VARIATIONS OF REPEATED PĀDAS : LEXICAL AND GRAMMATICAL

Grouping of verbal variations.—These may conveniently be presented in two groups or classes. The first, **Class A**, pp. 651 ff., includes the **lexical** variations or those in which one word is substituted for another. The second, **Class B**, pp. 561 ff., includes the **grammatical** variations or those in which one grammatical form is substituted for another, the words remaining substantially the same. Before the subdivisions of Class A are given, several prefatory matters should be considered.

CLASS A : LEXICAL VARIATIONS OF REPEATED PĀDAS

The terms ‘synonymous pādas’ and ‘non-synonymous pādas’.—Lexical variations are either such as to leave the sense of a given pair of repeated lines practically unchanged ; or, they are such that the meaning of one repeated pāda differs fundamentally or radically from the meaning of its partner or mate. To the former class we may assign the name ‘synonymous’ ; to the latter the opposite name ‘non-synonymous’. It may be readily understood that the application of these terms to verses rather than words carries with it some modification of their usual force which needs to be explained with some detail.

Definition of ‘synonymous pādas’.—The expression ‘synonymous’ is, of course, to be understood here in a broader and somewhat looser sense than that which belongs to it when applied to words or phrases. To begin with, we may regard as synonymous such verses as contain the same words in different arrangement. Change in order of words is a rhetorical rather than lexical matter ; such change results in verse pairs that are essentially of the same lexical value. If there is any difference that difference is at most one of emphasis or emotion. Thus.

sīdatāṁ barhī ā sumat 1.142.7
ā barhī sīdatāṁ sumat 8.87.4

Next, repeated pādas may indeed be directly synonymous, because their variations are restricted to the interchange between two or more ordinarily synonymous words. Thus, e.g.,

tam v abhi pra gūyata 8.15.1
tam v abhi prāceta 8.92.5

Again, repeated pādas may be synonymous, though one or more of their varied words are not at all so, because their total value as larger units of expression remains unchanged. Thus :

havyavāḥ agnir ajarah pitā nah 5.4.2

havyavāḥ agnir ajarah canohitah 3.2.1

Both verses are addressed to Agni. The words pitā nah, 'our father', and canohitah, 'propitious', are sufficiently far apart, and yet the two pādas are scarcely more than metrical variants of one another, respectively triṣṭubh and jagati, 'metrical ūha', as it were.¹ Or again :

ya ime rodasī ubhe 3.53.12

ya ime rodasī mahī 8.6.17 ; 9.18.5

are, in the light of Vedic diction, synonymous pādas, though the words ubhe and mahī are not so at all. The two words are so frequently used with heaven and earth, or similar feminine cosmic pairs, as to blend in the same pāda, as though they were glosses of one another. Thus in the two hypermetric lines of the AV. (Çaunakya) :

anenājayad dyāvapṛthivī ubhe ime 8.5.3

ācāryas tatakṣa nabhasī ubhe ime 11.5.8

In each of these either ubhe or ime is superfluous.² The Paippalāda omits ime in the first reading, anena dyāvapṛthivī ubhe ajayat ; and in the second also it omits ime.

Still farther apart are the meanings of the words çiçum and añçum in the following pair, and yet the pādas containing them are synonymous :

çiçum rihanti matayaḥ panipnatam 9.85.11 ; 86.13

añçum rihanti matayaḥ panipnatam 9.86.46

Here çicūm and añçum are both designations of soma. Çiçum, it will be observed, appears twice, suiting the verb rihanti, whereas the figure of speech añçum rihanti is awkward and secondary, beyond peradventure. The expression, 'prayers lick the young (soma)', is borrowed from the habits of the cow with her calf ; see under 9.85.11.

Owing to the interchange between two words thoroughly different in sense two pādas may become estranged from one another, yet be at heart, so to speak, truly synonymous. Thus in the pair :

pra vācam indur iṣyati 9.12.6

pra vājam indur iṣyati 9.35.4

there is only a single sound's difference (c and j) but it manages to alter the face value of the two pādas a good deal. In the end they express both of them closely related functions of soma ; they are little more than different phrasings of essentially the same idea. See under 9.12.6.

The freedom with which such verbal changes are undertaken may at times strike us as frivolous or nonsensical. Thus in the following pair :

rakṣā ca no damyebhir anīkāḥ 3.1.15

ṛṇotn no damyebhir anīkāḥ 3.54.1

¹ See p. 531.

² See Bloomfield, *The Atharva-Veda*, p. 42.

Both are addressed to Agni. If *anika* really means 'face', the first of the pair is good sense. But how can Agni hear with his 'home-loving faces'? See the more particular discussion of this parallel under 3.1.15.

Beyond this it is possible for a pair of repeated *pādas* to differ not only in wording, but also in theme, and yet to be in effect synonymous. Thus :

sumṛīko bhavatu viṣvavedāḥ 6.47.12 = 10.131.6

sumṛīko bhavatu jātavedāḥ 4.1.20

The first is addressed to Indra; the second to Agni. But the difference is slight at least on one side. It is true that *jātavedāḥ* may not be used with Indra, but *viṣvavedāḥ* may be used with both Indra and Agni, as well as other divinities. Therefore TB. 2.7.5.12 easily substitutes *viṣvavedāḥ* for *jātavedāḥ* in RV. 4.1.20¹; see, e.g. under 1.12.1, where *viṣvavedāḥ* appears as a standing epithet of Agni, no less applicable to Agni than to Indra.

On ūha-pādas as indicated by change of theme in the repeated pādas.—

The last example brings us to the kind of modification (*vikāra*) known as *ūha* ('dislocation', 'alteration'), that is, the tendency or habit of making over a given mantra passage in such a way as to suit it to some other than the original divinity, or the original ritual practice. The *ūha*-type is found throughout the Vedic texts (cf. e.g. *Āçvalāyana's* *Gr̥hyasūtra* 1.7.13), beginning with the RV. itself. The *ūha*, by its very terms, implies every time substantial change of value, yet the resulting pairs may be fairly counted as synonymous. For synonymy implies change, as long as that change does not really divide deeply, or estrange radically the related forms. Thus we have :

adrogḥavācam matibhir yaviṣṭham 6.5.1

adrogḥavācam matibhir çaviṣṭham 6.22.2

The change is in one single sound (*y* and *ç*), but with it goes the important shift from Agni, in 6.5.1, to Indra, in 6.22.2 (see under 6.5.1). This does not, however, wipe out the essential identity of the lines. We cannot in this instance decide which is the original, precisely because the pair remain so thoroughly synonymous. In another similar pair we can tell certainly which is the 'mother verse' (*vikārya*), and which the *ūha* form (*vikṛta*) :

br̥hantam ṛṣvam ajaram yuvānam 3.32.7; 6.19.2

br̥hantam ṛṣvam ajaram suṣumnānam 6.49.10

The first is addressed to Indra, twice; the second to Rudra, once. The sequence, 'youth that does not age', is preferable and prior to 'ageless and kind'; see under 3.32.7.

The Rig-Veda mixes up Indra and Soma (Indu-Indra), at times most inextricably. Yet in the following pair of *ūha-pādas* they are differentiated nicely :

sa na stavāna ā bhara (sc. *rayim*) 8.24.3

sa naḥ punāna ā bhara (sc. *rayim*) 9.40.5; 61.6

¹ This is not placed in the right light by Ludwig, *Über die Kritik des Rig-Veda-Textes*, p. 35; see under 4.1.20.

Needless to mention, the first is Indra's pāda¹; the second Soma's (Pavamāna). Here again I have hazarded the guess that the Pavamāna form is the original; see under 1.12.11.

Downright ūha-pādas.—The most real ūha-pādas, approximating more closely the technical habits of the ritual texts, are those which merely vary the name of a divinity or some other proper noun, but otherwise leave the wording unchanged. In such cases it is, as a rule, not possible to find out the original, because the two pādas are otherwise identical. None the less certainly one is the pattern: the other the imitation. A typical example is:

havyebhir mitrāvaruṇā namobhiḥ 1.153.1

havyebhir indrāvaruṇā namobhiḥ 4.42.9; 7.84.1

Here there is no indication of priority. In the following pair, in which the names of two Rishis are interchanged, the general circumstances of the RV. redaction do show for once that the Bharadvāja verse antedates the Viçvāmitra verse (see under 1.4.3):

bharadvājā uta ta indra nūnam 6.25.9

viçvāmitrā uta ta indra nūnam 10.89.17.

Class A, lexical variations of repeated pādas: Six subdivisions.—The preceding pages show the principal general aspects of synonymous pādas. Their character is shown more in particular by the subjoined classification; by the introductions to the several classes; and by the examples themselves as enumerated in each class. The like holds for the non-synonymous repetitions, that is, for those cases in which verbal changes alter entirely or substantially the meaning and character of a pair or a group of repetitions (see pp. 659 ff.) I would remark, however, that such classifications, from their very nature, are not hard and fast; that they are based partly on logical and partly on formal considerations; and that they are sure to present themselves to different readers under different aspects, to some extent at least, according to the subjective state of mind of each reader. According to my feeling the subject of Lexical Change may be presented under the following heads:

- A 1. Synonymous pādas with the same or closely similar words in changed order.
- A 2. Synonymous pādas with interchanged synonymous words but without change of metre.
- A 3. Synonymous pādas with interchanged synonymous words with change of metre.
- A 4. Synonymous pādas with added or subtracted words.
- A 5. Synonymous pādas expressing or implying change of god or person or the like.
- A 6. Non-synonymous pādas without or with change of metre.

¹ Also Agni's in 1.12.11.

A 1. Synonymous pādas with the same or closely similar words in changed order

In Vedic tradition as a whole the order of words is unstable. The mantras collectively, as treated in the various Vedic Saṃhitās and their ancillary or ritual texts, furnish about 1,000 cases in which the order of words is changed unintentionally, or at least without imparting to the changed result any meaning which is not contained in the original. I have dealt with this matter provisionally in an article in JAOS. xxix, pp. 291 ff.; see also *Indo-germanische Forschungen* xxxi. 156 ff. The Rīg-Veda itself contains not a few examples of pāda doublets which differ from one another in the arrangement of their words without any perceptible change of meaning. In poetry unstable order of words is, of course, to some extent, due to the hampering or confining influence of metre, as e.g. in the pair :

pra te pūrvāṇi karaṇāni vocaṃ pra nūtanā maghavan yā cakārtha 5.31.6
prendrasya vocaṃ prathamā kṛtāni pra nūtanā maghavā yā cakāra 7.98.5

The word vocaṃ is shifted in the second distich because the verbal changes in that line preclude its retention in its natural position at the end of the pāda. Varying degrees of emphasis may have something to do with change in word order. This operates certainly, to some extent, in concatenating pādas, as may be seen above, pp. 7 ff. So, e.g., in the catenation,

āhus te triṇi divi bandhanāni 1.163.3^d
triṇi ta āhur divi bandhanāni 1.163.4^a

The first statement proclaims its assertion emphatically ; the second, musingly or reflectively, as an introduction to a further development of the theme of the hymn. Similar change of feeling accounts for the transposition in the following repeated distichs :

yaḥ pāvamānir adhyety ṛṣibhiḥ saṃbhṛtaṃ rasam 9.67.31
pāvamānir yo adhyety ṛṣibhiḥ saṃbhṛtaṃ rasam 9.67.32
amivā yas te garbhaṃ durnāmā yonim āçaye 10.162.1
yas te garbham amivā durnāmā yonim āçaye 10.162.2

Different order of words occurs also once in two successive stanzas that imitate one another in Vāḷakhilya fashion (see above, p. 15) :

çuṣṇasyāṇḍāni bhedati 8.40.10
āṇḍā çuṣṇasya bhedati 8.40.11

The variation seems here to be purely rhetorical, rather than grammatical. As if in a dice-box, the words are shaken up, and then thrown out, in the following two distichs :

pra te dhārā asaçato divo na yanti vṛṣṭayaḥ 9.57.1
pra te divo na vṛṣṭayo dhārā yanti asaçcataḥ 9.62.28

The total number of these cases is fairly large, sometimes they are accompanied by slight verbal changes as well :

sīdatām barhir ā sumat 1.142.7
ā barhir sīdataṃ sumat 2.87.4

prācinam barhir ojasā 1.188.4
 barhiḥ prācinam ojasā 9.5.4
 girā yajñasya sādhanam 3.27.2
 yajñasya sādhanam girā 8.23.9
 viçvā ca soma sāubhagā 8.78.8; 9.4.2
 soma viçvā ca sāubhagā 9.55.1
 vatsam gāvo na dhenavaḥ 6.45.28
 gāvo vatsam na mātaraḥ 9.22.2
 indra somam imam piba 10.24.1
 indra somam pibā imam 8.17.1
 çṛṇutaṁ ma imam havam 8.73.10
 imam me çṛṇutaṁ havam 8.85.2
 vartir yāthas tanayāya tmane ca 1.183.3
 yātaṁ vartis tanayāya tmane ca 1.184.5
 bhujyuṁ yābhir avatho yābhir adhrigum 1.112.20
 yābhiḥ paktham avatho yābhir adhrigum 8.22.10
 agne tvam yaçā asi 8.23.30
 tvam indra yaçā asi 8.90.5
 maruto yam avatha vājasātāu 6.66.8
 yam devāso avatha vājasātāu 10.35.14; 63.14
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4
 pra ye mitrasya varuṇasya dhāma . . . minanti 10.89.8
 ugra ugrābhir ūtibhiḥ 1.7.4
 ugrābhir ugrotibhiḥ 1.129.5
 prāktād apāktād adharād udaktāt 7.104.19
 paçcāt purastād adharād udaktāt 10.87.21
 urviṁ gavyūtim abhayam kṛdhi naḥ 7.74.4
 urviṁ gavyūtim abhayam ca nas kṛdhi 9.78.5
 bādhasva dūre nirṛtiṁ parācāḥ 1.24.9
 āre bādhetām nirṛtiṁ parācāḥ 6.74.2¹

Cf. also under 1.25.11^c; 7.36.2^d.

A 2. Synonymous pādas with interchanged synonymous words but without change of metre

In the majority of cases repeated pādas, which are in reality one and the same pāda, differ from one another because the individual Vedic poets have, as is the habit of man, each his own style, imagination, and mode of expression; because, to some extent, they are each successively bent upon refining the work of their predecessors; and because, to some extent again, they are doubtless afflicted with forgetfulness, the kind of forgetfulness which plagues all that try to remember and cite poetry. With all the slavish imitativeness of the hymns goes also an intense variability of wording, as every one knows who has been engaged in hunting down parallel ideas in the ten thousand stanzas of the

¹ Cf. āre bādhasva, &c., MS. 1.3.39; KS. 4.13; and, bādhetām dūram, &c., AV. 6.97.2; 7.42.1.

RV. Accordingly the same verse line is frequently repeated with some more or less indifferent change of expression. In the present rubric the metre of the original or pattern is undisturbed in the repetition or imitation. Thus the Uṣas poetry is markedly imitative (cf. also under 1.124.7^d) :

uṣaḥ sūnṛte prathamā jarasva 1.123.5
 uṣaḥ sujāte prathamā jarasva 7.76.5
 uṣo adyeḥa subhage vy ucha 1.113.7
 uṣo no adya suhavā vy ucha 1.123.13
 ā yad vām sūriā ratham 5.73.5
 ā yad vām yoṣaṇā ratham 8.8.10¹

In a more marked degree the legendary narrations about the Aṣvins tend to rather monotonous repetitions which at times make entire or large parts of Aṣvin hymns appear like plagiarizing versions of one another. So the hymns 1.116 and 117 show this kind of relation very obviously² :

ṣatam kumbhān asiṇcatam surāyāḥ 1.116.7
 ṣatam kumbhān asiṇcatam madhūnām 1.117.6
 ṣatam meṣān vṛkya cakṣadānam 1.116.16
 ṣatam meṣān vṛkya māmahānam 1.117.17

Cf. also 1.116.7 with 1.117.7 (above, p. 121). Other cases in the Aṣvin hymns of slight variations that leave the pair essentially unchanged in meaning are :

etāni vām aṣvinā vīryāni 1.117.25
 etāni vām aṣvinā vardhanāni 2.39.8
 āyukṣātām aṣvinā yātave ratham 1.157.1
 āyukṣātām aṣvinā tūtujiṁ ratham 10.35.6

Again the imitative Vālakhilya hymns (see p. 13) show many stanzas and pādas that are more or less alike ; the variations are obviously intentional. So in the pair :

yam te svadhāvan svadayanti dhenavaḥ 8.49(Vāl. 1).5
 yam te svadhāvan suadanti gūrtayaḥ 8.50(Vāl. 2).5

Without going into further discussion of the niceties of these slight lexical or stylistic changes we may scan the following list of pairs ; they are for the most part perfectly synonymous. The change does not, as a rule, extend beyond a single word or expression ; the deflection in meaning or construction is usually very slight. There is, of course, an occasional shading off into a more sharply differentiated meaning, or a somewhat different construction. The list does not as a rule repeat the examples previously stated at the head of this chapter.³

agnir dvārā vy ṛṇvati (8.39.6, ūṛṇute) 1.128.6 ; 8.39.6
 ṣuciḥ pāvako vandyah (7.15.10, pāvaka idyah) 2.7.4 ; 7.15.10
 sakṣitvam ā vṛṇīmahe (10.133.6, rabhāmahe) 9.61.4 ; 65.9 ; 10.133.6
 anāçastā (2.41.16, apraçastā) iva sma-si 1.29.1 ; 2.41.16

¹ Both Sūryā and yoṣaṇā are the well-known bride of the Aṣvins ; both are Uṣas in an especial mood : see the author, JAOS. xv. 186.

² Cf. p. 18.

³ For the pair 3.5.5 : 4.5.8, see under 3.5.5.

jūṣāṇa indra haribhir (8.13.13, saptibhir) na ā gahi 3.44.1 ; 8.13.13
 ā tvā brhanto harayo (6.44.19, vṛṣaṇo) yujānāḥ 3.43.6 ; 6.44.19
 hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arṣa 9.70.10 ; 86.3
 vy āsa (10.29.8, āna) indraḥ prānāḥ svojāḥ 7.20.3 ; 10.29.8
 sakḥāyāṁ vā sadam iḥ jāspatiṁ (5.85.7, id bhrātaram) vā 1.185.8 ; 5.85.7
 yoniḥ ṭa indra niṣade (7.24.1, sadane) akūri 1.104.1 ; 7.24.1
 namasyanta (5.3.4, daśasyanta) uḥjāḥ ḥaṁsam āyoh 4.6.11 ; 5.3.4
 asmākāṁ bodhy (10.103.4, edhy) avitā rathānām 7.32.11 ; 10.103.4
 yaṁ vāghato vṛṇate (10.30.4, yaṁ viprāsa llate) adhvareṣu 1.58.7 ; 10.30.4
 stomāir vidhemāgnaye (8.44.27, iṣemāgnaye) 8.43.11 ; 44.27
 prati vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7 ; 7.68.3
 adhvaryavo bharatendrāya (10.30.15, sunutendrāya) somam 3.14.1 ; 10.30.15
 prāvo (6.26.4, āvo) yudhyantaṁ vṛṣabharī daśadyum 1.33.14 ; 6.26.4
 viḥāṁ kavīm viḥpatinī mānuṣiṇām (6.1.8, caḥvatīnām) 5.4.3 ; 6.1.8
 yena gachathāḥ (1.183.1, yenopayāthāḥ) sukṛto duroṇam 1.117.2 ; 183.1
 ūrdhvaṁ bhānuṁ (4.14.2, ketuṁ) savitā devo aṣret 4.13.2 ; 14.2
 ṛtasya sāman (4.7.7, dhāman) raṇayanta devāḥ 1.147.1 ; 4.7.7
 vṛṣā (10.80.2, agnir) mahī rodasī ā viveḥa 3.61.7 ; 10.80.2
 vṛṣā (7.5.2, netā) sindhūnām vṛṣabha stiyūnām 6.44.21 ; 7.5.2
 rājā (9.86.7, vṛṣā) pavitram aty eti roruvāt 9.85.9 ; 86.7
 hotā (8.60.3, mandro) yajīṣtho adhvareṣv idyāḥ 4.7.1 : 8.60.3
 brāhan mitrasya varuṇasya ḥarima (10.10.6, dhāma) 2.27.7 ; 10.10.6
 ugra ṛṣvebhir (8.49.7, ugrebhir) ā guhi 8.3.17 ; 8.49(Vāl. 1).7 ; ṛṣva ṛṣvebhir ā gahi 8.50(Vāl. 2).7
 asmākāṁ (3.31.21, asmabhyāṁ) su maghavan bodhi godāḥ (3.31.14, gopāḥ) 3.31.14 ; 31.21 ;

4.22.10

vi dviṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13 ; 10.152.3
 mahān (10.104.6, dācvaṇ) asy adhvarasya praketaḥ 7.11.1 ; 10.104.6
 indraṁ gīrbhir havāmahe (8.88.1, navāmahe with abhi) 8.76.5 ; 88.1
 cikitvāṁ abhi (8.6.29, ava) paḥyati 1.25.11 ; 8.6.29
 sūtā ime ḥucayo (8.93.22, ima uḥanto) yanti vitaye 1.5.5 ; 8.93.22
 aḥatrur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8 ; 8.21.13
 sahasracetāḥ (10.69.7, sahasrastariḥ) ḥatanītha rbhvā 1.100.12 ; 10.69.7
 vatsam gāvo na dhenavaḥ 6.45.28 ; gāvo vatsam na mātaraḥ 9.12.2
 esa pratnena janmanā (9.42.2, manmanā) devo devobhyāḥ sutaḥ (9.42.2, pari) 9.3.9 ; 42.2
 viḥvāni sānty (8.100.4, viḥvā jātāny) abhy astu (8.100.4, asmi) mahnā 2.28.1 ; 8.100.4
 viḥvā veda janimā (10.111.5, savanā) hanti ḥuṣṇam 3.31.8 ; 10.111.5
 uta trāyasva grṇato maghonaḥ (10.148.4, grṇata uta slin) 10.22.15 ; 148.4
 mahānti (3.30.2, sthīrāya) vṛṣṇe savanā kṛtemā 3.1.20 ; 30.2
 abudhyamānāḥ (4.51.3, acitre antaḥ) paṇayaḥ sasantu 1.124.10 ; 4.51.3
 tasmin chūra (7.29.2, tasminn ū ṣu) savane mādayasva 2.18.7 ; 7.23.5 ; 29.2
 tmane (2.33.14, mīdhvas) tokāya tanayāya mṛḥa 1.114.6 ; 2.33.14
 asmākam (7.42.5, imāṁ no) agne adhvarāṁ jūṣasva 5.4.8 ; 3.42.5
 sa yudhmaḥ satvā (7.20.3, yudhmo anarvā) khajakṛt samādvā 6.18.2 ; 7.20.3
 pūrviṣ ṭa indra (3.51.5, pūrvir asya) niṣidho janesu (3.51.5, martiesu) 3.51.5 ; 6.44.11
 na tam aṇho devakṛtāṁ (2.23.5, na duritāṁ) kutaḥ cana 2.23.5 ; 8.19.6
 ayā (7.14.2, vayāṁ) te agne samidhā vidhema 4.4.15 ; 7.14.2
 sudughām iva goduhe (8.52.4, goduhal) (followed by juhūmasi) 1.4.1 ; 8.52(Vāl. 4).4
 prṣto divi prṣto (7.5.2, dhāyy) agniḥ prthivyām 1.98.2 ; 7.5.2
 pravadyāmanā (3.58.3, suyugbhir aḥvāḥ) suvṛtā rathena 1.118.3 ; 3.58.3
 ajiḥjanann (7.80.2, prācikitat) sūryaṁ yajnam agnim 7.78.3 ; 80.2
 sīdantu manuṣo (9.64.29, vanuṣo) yathā 1.26.4 ; 9.64.29
 ḥyeno na vikṣu sīdati (9.57.3, vaṇsu sīdati) 9.38.4 ; 57.3
 yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4 ; 8.27.19, 21
 vy asmad dveṣo vitarāṁ (6.44.16, yuyavad) vy aṇhaḥ 2.33.2 ; 6.44.16
 prkṣam (1.135.5, āḥum) atyaṁ na vājinam 1.129.2 ; 135.5

dhartā (9.77.5, cakrir) divaḥ pavate krtvyo rasaḥ 9.76.1 ; 77.5
 vadhīd (9.109.22, ṣṛiṇann) ugro riṇann apaḥ 8.32.2 ; 9.109.22
 iṣaṁ prūcantā (1.92.3, vahanīḥ) sukrte sudānave 1.47.8 ; 92.3
 sā pakṣyā (7.80.2, eṣā syā) navyam āyur dadhānā 5.33.16 ; 7.80.2
 devān ādityān aditiṁ (10.66.4, avase) havāmahe 10.65.9 ; 66.4
 viṣvasya jantor adhamam cakāra (7.104.16, adhamas paḍiṣṭa) 5.32.7 ; 7.104.16
 indrāya vocam varuṇāya saprathah (1.136.6, mīḥuṣe) sumṛṭikāya saprathah (1.136.6 mīḥuṣe)
 1.129.3 ; 136.6
 tiro vārāṇy (9.62.8, romāṇy) avyayā 9.62.8 ; 67.4 ; 107.10¹

Cf. also under 1.1.5^c ; 8.10^b ; 17.2^b ; 29.2^a ; 35.11^d ; 64.16^d ; 80.8^c ; 84.13^c ; 167.1^d ; 184.2^a ;
 3.27.4^b ; 4.2.20^c ; 4.7^b ; 5.17.2^d ; 21.4^a ; 7.90.4^c ; 8.3.4^b ; 6.41^b ; 8.5^b ; 19.32^c ; 43.20^c ; 45.21^a ;
 9.12.7^a ; 23.5^a ; 40.4^c ; 63.4^c ; 65.15^b ; 85.9^c.

A 3. Synonymous pādas with interchanged synonymous words with change of metre

In a large number of cases metre is responsible for greater or lesser changes in the form of pādas, as is shown in the chapter on metre (pp. 523 ff.). These changes often take the form of synonymic changes, that is, a metrically more convenient word is substituted for one of like or similar lexical value. The real difference between this and the preceding class is this that the motive for the substitution is here quite evident. In several cases this substitution takes merely the form of a grammatical equivalent (cf. above, p. 529). Thus :

ny ūhathuḥ purumitrasya yosām (10.39.7, yosaṇām) 1.117.20 ; 10.39.7
 asmabhyam ṣarma bahulam vi yantana (6.51.5, yanta) 5.55.9 ; 6.51.5
 somaḥ punānaḥ kalaṣeṣu sīdati (9.96.23, sātā) 9.68.9 ; 86.9 ; 96.23

These can scarcely be said to be synonymous pādas, but rather the same pāda modified so as to suit varying metrical needs. The following, however, involve synonymous words, as well as metrical changes. It will be noted that they occasionally show slight grammatical changes, or insignificant additions as well as lexical changes :

Trīṣṭubh and Jagati

havyavāḥ agnir ajaraḥ canohitaḥ (5.4.2, ajaraḥ pitā naḥ) 3.2.2 ; 5.4.2
 ekaṁ vicakra camasaṁ caturdhā (4.36.4, caturvayam) 4.35.2 ; 36.4
 agnir devānām abhavat purohitaḥ (10.110.11, purogāḥ) 3.2.8 ; 10.110.11
 yena vaśāma prtanāsu cātūrṇ (8.60.2, ṣardhataḥ) 6.19.8 ; 8.60.2
 damūnasaṁ gr̥hapatim amūram (5.8.1, vareṇiam) 4.11.5 ; 5.8.1
 vaha vāyo niyuto yāhy asmayuḥ (7.90.1, aha) 1.135.2 ; 7.90.1
 saṁ yo vanā yuvate ṣucidan (10.115.2, bhasmanā datā) 7.4.2 ; 10.115.2
 sa indrāya pavase matsarintamaḥ (9.97.3, matsaravān) 9.76.5 ; 97.3
 tīras tamo dadṛṇa ūrmyāsv ā (7.9.2, dadṛṇa rāmyāṇām) 6.48.6 ; 7.9.2
 rayim dhattam vasumantam ṣatagvinam (7.84.4, purukṣum) 1.159.5 ; 7.84.4
 sahasrīṇibhir upa yāhi vītaye (7.92.5, yajñam) 1.135.4 ; 7.92.5
 viṣo yena gachatho devayantiḥ (10.41.2, yajvarīr narā) 7.69.2 ; 10.41.2
 dāivyā hotārā prathamā viduṣṭarā (10.66.13, purohitā) 10.110.7, suvācā) 2.3.7 ; 10.66.13 ; 110.7

¹ Cf. also such expressions, almost too meagre to be regarded as repeated pādas, as agne (and agnis) tigmena ṣociṣā ; agne (and agniḥ) ṣukreṇa ṣociṣā ; see p. 9.

557] *Synonymous Pādas with added or subtracted Words*

viçvasya sthātur jagataç ca gopāḥ (10.63.8, mantavaḥ) 7.60.2 ; 10.63.8
pibā sutasyāndhaso madāya (5.51.5, abhi prayāḥ) 5.51.5 ; 7.90.1
svadasvendrāya pavamāna pītaye (9.97.44, indo) 9.74.9 ; 97.44

Triṣṭubh and Ekapadā

mathid yad im vibhṛto (1.148.1, viṣto) mātariçvā 1.71.4 ; 148.1
sa hi kṣapavaṇ agnī (7.10.5, abhavat) rayiṇām 1.70.5 ; 7.10.5
çiçum jajñānaḥ haryataḥ (9.109.12, hariṇ) mṛjanti 9.96.17 ; 109.12

Iambic and trochaic

rājantam (1.27.1, samrājantam) adhvarāṇām 1.1.8 ; 27.1 ; 45.4
ā no diva ā prthivyaḥ rjīsin 7.24.3 ; diva ā prthivyaḥ rjīsin 8.79.4

A 4. Synonymous pādas with added or subtracted Words

The second chapter, on metrical variations, deals with many pairs of pādas one of which is longer or shorter than the other. Especially the interchange between octosyllabic pādas and triṣṭubh-jagatī pādas results in many doublets (pp. 535 ff.). In such cases the long pāda, as a rule, contains something more than the short, enough to remove the two pādas from the sphere of mere synonymy. In some cases, however, precisely the opposite is true ; notwithstanding an added word or two the longer pāda has the effect of the short pāda beaten out or ornamented by an additional flourish. Then the pairs may be properly called synonymous ; they afford, indeed at times, a particularly interesting and intimate glimpse into the subtler practices of imitation, some of which are of very cunning workmanship indeed ; see, e.g. the interchange between arāvṇaḥ and araruṣo in the first example ; or the interchange between uttamaḥ and upamo in the sixth example ; or the apparent hollowing out of the longer form (so as to produce the shorter) in the fourth and fifth examples. Since all such pairs are collected in a fairly compact way in the chapter on metre (pp. 535 ff.), I shall merely remind the reader here of the most conspicuous cases in which a long and a short pāda express essentially the same idea, are in truth genuinely synonymous :

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15
pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoh 7.1.13
ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre 'vase mahi 1.48.14
ye cid dhi vām pura ṛṣayo juhūre 'vase narā 8.8.6
ā no mitrāvaruṇā ghṛtāir gavyūtim uksatam 3.62.16
ā no mitrāvaruṇā havyajuṣṭiṇ ghṛtāir gavyūtim uksatam iḷabhiḥ 7.65.4
ariṣṭaḥ sarva edhate 1.41.2 ; 8.27.16
ariṣṭaḥ sa marto viçva edhate 10.63.13
mandra sujāta sukrato 8.74.7
mandra svadhāva ṛtajāta sukrato 1.144.7
divo viṣṭambha uttamaḥ 9.108.16
divo viṣṭambha upamo vicakṣanaḥ 9.86.35
ajasreṇa çociṣā çoçucac chuce 6.48.3
ajasreṇa çociṣā çoçucānaḥ 7.5.4

çiprah çirṣan hiraṇyayih 8.7.25
 çiprah çirṣasu vitatā hiraṇyayih 5.54.11
 abhi prayāṁsi vītaye 6.16.44
 abhi prayāṁsi sudhitāni vītaye 1.135.4
 indrāya çuṣam arcati (10.133.1, arcata) 1.9.10 ; 10.133.1
 indrāya çuṣam harivantam arcata 10.96.2
 mā no duhçaṁsa iṣata 1.23.9 ; 7.94.7 ; 10.25.7
 mā no duhçaṁso abhidipsur iṣata 2.23.10
 tvam iṣiṣe vasūnām 8.71.8
 tvam iṣiṣe vasupate vasūnām 1.170.5
 ye cid dhi pūrva ṛtasāpa āsan 1.179.2
 ye cit pūrva ṛtasāpaḥ 10.154.4
 preṣṭham vo atithim gr̥iṣe 1.186.3
 preṣṭham vo atithim (stuṣe) 8.84.1
 vi yas tastambha rodasī 9.101.15
 vi yas tastambha rodasī cid urvī 7.86.1
 kim aṅga radhracodanaḥ 8.80.3
 kim aṅga radhracodanam tvāhuḥ 6.44.10
 açatrur indra jajñiṣe 1.133.2
 açatrur indra januṣā sanād asi 1.102.8

A 5. Synonymous pādas expressing or implying change of god or person or the like

This class is described on pp. 550 ff. (ūha-pādas). It embraces the following rather large number of examples, some of which should be considered in the light of our remarks on henotheism (pp. 575 ff.) :

Interchanging gods mentioned outright

mā no vadhīr indra (7.66.4, vadhī rudra) mā parā dāḥ 1.104.8 ; 7.66.4
 vāyam somasya (2.12.15, ta indra) viçvaha priyāsaḥ 2.12.15 ; 8.48.14
 anumate (8.48.4, soma rājan) mīḥayā naḥ svasti 8.48.4 ; 10.59.6
 somāpūṣanāv (6.52.16, agnīparjanyaḥ) avatām dhiyaṁ me 2.40.5 ; 6.52.16
 indrāviṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar bṛhat 10.65.1 ; 66.4
 bṛhaspate (6.61.3, sarasvati) devanīdo ni barhaya 2.23.8 ; 6.61.3
 mitrāya (7.47.3, sindhubhyo) havyam ghṛtavaj juhota 3.59.1 ; 7.47.3
 pra sindhum (6.49.4, vāyum) achā bṛhatī manīṣā 3.33.5 ; 6.49.4
 stuhi parjanyaṁ (8.96.12, suṣtūtim) namasā vivāsa 5.83.1 ; 8.96.12
 mitro (10.83.2, manyur) hotā varuṇo jātavedāḥ 3.5.4 ; 10.83.2
 vasuṁ (8.71.11, agnīm) sūnuṁ sahaso jātavedasam 1.127.1 ; 8.71.11
 tad aryanā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3 ; 6.49.14
 pari no hetī rudrasya (7.84.2, heḷo varuṇasya) vṛjyāḥ 2.33.14 ; 6.28.7 : see above, p. 174.
 rājan soma (6.47.28, deva ratha) prati havyā grbhāya 1.91.4 ; 6.47.28
 agne tvam (8.90.5, tvam indra) yaçā asi 8.23.30 ; 90.5
 agnīm ukthāni vāvṛdhuḥ 2.8.5 ; indram ukthāni vāvṛdhuḥ 8.6.35 ; 95.6
 vāyav (6.16.10, agna) ā yāhi vītaye 5.51.5 ; 6.16.10
 agnir (9.45.4, indur) deveṣu patyate 8.102.9 ; 9.45.4
 somaṁ (8.68.7, indram) codāmi pītaye 3.42.8 ; 8.68.7¹

¹ Cf. also such expressions, perhaps too meagre to be considered repeated pādas, as agne çukreṇa çociṣā in relation to uṣaḥ çukreṇa çociṣā, or agnīm prayaty adhvare in relation to indram prayaty adhvare ; see p. 9. See also under 2.26.2^c ; 5.4.7^c ; 10.35.10^c.

Interchanging gods implied in both or in one of the verses

sumr̥ṣṭīko bhavatu viçvavedāḥ (Indra) 6.47.12 = 10.131.6

sumr̥ṣṭīko bhavatu jātavedāḥ (Agni) 4.1.20

adroghavācam matibhir yaviṣṭham (Agni) 6.5.1

adroghavācam matibhiḥ çaviṣṭham (Indra) 6.22.2

br̥hantam r̥çvam ajaram yuvānam (Indra) 3.32.7; 6.19.2

br̥hantam r̥çvam ajaram suṣumnā (Rudra) 6.49.10

sa na stavāna ā bhara 1.12.11 (Agni); 8.24.3 (Indra)

sa naḥ punāna ā bhara (Soma) 9.40.5; 61.6

viṣṭvī çamibhiḥ sukr̥taḥ sukr̥tyayā 3.60.3 (R̥bhus)

viṣṭvī grāvāṇaḥ sukr̥taḥ sukr̥tyayā 10.94.2 (Press-stones)

sakre çukram duduhe pr̥ṇir ūdhaḥ 6.66.1 (Pr̥ṇi)

vṛṣā çukram duduhe pr̥ṇir ūdhaḥ 4.3.10 (Agni)

marudbhīr it sanitā vājam arvā 7.56.23 (Maruts)

tvota it sanitā vājam arvā 6.33.2 (Indra)¹

sa no vṛṣṭīm divas pari 2.6.5 (Agni)

te no vṛṣṭīm divas pari (9.65.24 (Somāḥ))

Interchanging Rishis, legendary persons, etc.

bharadvajā abhy arcanty arkāiḥ 6.50.15

vasiṣṭhāso abhy arcanty arkāiḥ 7.23.6

daçagvāso abhy arcanty arkāiḥ 5.29.12

jaritāro abhy arcanty arkāiḥ 6.21.10

bharadvajā (10.89.17, viçvāmitrā) uta ta indra nūnam 6.25.9; 10.89.17

yuvam narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7; 117.7

bhujyum yābhir (8.22.10, yābhiḥ paktham) avatho yābhir adhrigum 1.112.20; 8.22.10

yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7; 8.8.14²

trāivṛṣṇo (8.1.33, āsaṅgo) agne daçabhiḥ sahasrāiḥ 5.27.1; 8.1.33

A 6. Non-synonymous pādas without or with change of metre

This brings us to what is, from the nature of the case, the most frequent and important class of lexically changed pairs or groups of pādas. A word or more is varied in such a way that there results real change of meaning or construction. A noun or adjective in one pāda is displaced by a verb in the other; an adjective is displaced by a noun, or any kind of word by any other kind of word. The poets here, as in the preceding classes, show their dependence upon the existing mass of verse-models, but they change the thought as well as the form. The boundary line between this class and the preceding classes is not hard and fast; still the point here, as distinguished from the preceding classes, is that the changes in form and sense are surely conscious or intentional, and result in real new values. So, e.g. in the almost identical pādas in the following two distichs:

7.90.6: içānāso ye dadhate svar no **gobhīr açvebhīr vasubhīr hiranyāiḥ**

10.108.7: ayam nidhiḥ sarame adribudhno **gobhīr açvebhīr vasubhīr nyṛṣṭaḥ**

¹ In tvota, 'helped by thee', tvā refers to Indra; cf. the crystallized compound indratvota.

² See under 1.47.7 for this particularly interesting case of mutually interpretative distichs.

Almost every time, as in the case just stated, the pattern verse (whichever one of the pair or group that may be) is deprived of one of its motifs; for this a new motif, involving, as a rule change of construction is substituted. Thus, e. g., in a number of cases the pāda pairs differ in having, or not having, a relative pronoun; otherwise they are more or less synonymous. Thus:

vi dāṣe bhajati sūnaraṁ vasu 5.34.7

yo vāghate bhajati sūnaraṁ vasu 1.40.4

punar ye cakruḥ pitarā yuvānā 4.33.5

ṣaṣṭhā pitarā yuvānā 4.35.5

devo no yaḥ prthivīm viśvadhāyāḥ 1.73.3

imaṁ ca naḥ prthivīm viśvadhāyāḥ 3.55.21

adha yo viśvā bhuvānābhi majmanā 2.17.4

imā ca viśvā bhuvānābhi majmanā 9.110.9

ā yas tatantha rodasi vi bhāsā 6.1.10

agne tatantha rodasi vi bhāsā 6.4.6

Cf. also under 1.39.6^a; 115.4^c; 175.2^b; 4.10.5^c; 5.42.3^d; 6.11.5^a; 67.10^a; 7.22.2^b; 10.53.10^d.

Non-synonymous pādas shade off gradually to those partially repeated pādas which are printed in brackets in the body of this work, just as the latter in their turn lapse into cases of similarity so faint as to be no longer proper material for our treatment.

Non-synonymous repeated pādas make up the largest class, aside from those that are repeated word for word. We may again, as was done in classes 2 and 3, classify them into two divisions, according as the change is, or is not attended by metrical differences, though this distinction here, where the changes are radical in any case, is naturally much less important than in the case of synonymous pādas. Moreover, it would serve no good purpose to catalogue all these cases: a selection of characteristic examples will satisfy our needs. Note the very free interchange between different parts of speech.

Examples without change of metre

punāno vācam janayann upāvasuḥ (10.106.12, asiṣyadat) 9.86.33; 10.106.12

yas ta ānāt samidhā hayadātīm (10.122.3, tam juṣasva) 6.1.9; 10.122.3

uttānahastā namasā vivāset (3.14.5, namasopasadya; 10.79.2, namasādhi vikṣu) 3.14.5; 6.16.46; 10.79.2

viṣve ganta (10.35.13, adya) maruto viṣva ūti 5.43.10; 10.35.13

rayīm piṣaṅgām bahulām vaśmahi (9.107.21, puruṣprham) 9.72.8; 107.21

achidhrā ṣarma dadhire (3.15.5, jṛitah) purūṇi 2.25.5; 3.15.5

indreṇa devāḥ saratham turebhīḥ (10.15.10, dadhānāḥ) 5.4.11; 10.15.10

yāvat taras tanvo (1.33.12, taro maghavan) yāvad ojaḥ 1.33.12; 7.91.4

vesi hotram uta potram yajatra (10.2.2, janānām) 1.76.4; 10.2.2

ghṛtaṁ na pūtam adribhiḥ (8.12.4, adriṣvaḥ) 5.86.6; 8.12.4

pūrvir iṣo brhatir āreaghāḥ (9.87.9, jīradāno) 6.1.12; 9.87.9

vayam te ta indra ye ca narah (7.30.4, deva) 5.33.5; 7.30.4

asi satya ṛṇayāvārediaḥ (2.33.11, ṛṇayā brahmaṇas pate) 1.87.4; 2.33.11

ririkvāṣas tanvaḥ kṛvata trām (1.75.5, svāḥ) 1.75.5; 4.24.3

tābhyaḥ (5.83.5, sa naḥ) parjanya mahi ṣarma yacha 5.83.5; 10.169.2

āpir (8.54.5, tena) no bodhi sadhamādyo vṛdhe 8.3.1; 54(Vāl.6).5

sūrya (7.101.6, tasminn) ātmā jagatas tasthuṣaḥ ca 1.115.1 ; 7.101.6
 ūrdhvaṃ bhānuṃ savitā devo aḥret (4.6.2, savitevāḥret) 4.6.2 ; 13.2
 bhayanto viçvā bhuvanā marudbhīh (1.166.4, bhuvanāni harmiā) 1.85.8 ; 166.4
 tepāno deva rakṣasaḥ (8.102.16, çociṣā) 8.60.19 ; 102.16
 viçva āditya adito sajoṣaḥ (10.63.17, nanīṣi) 6.51.5 ; 10.63.17
 mandraṃ hotāraṃ uçijo yaviṣṭham (10.46.4, namobhīh) 7.10.5 ; 10.46.4

Examples with change of metre

ubhe yathā no ahani nipātali (10.76.1, sacābhuvā) 4.55.3 ; 10.76.1
 tiraç cid ayaḥ savanā purūṇi (8.66.12, vaso gahi) 4.29.1 ; 8.66.12
 ud u aya devaḥ savitā yayāma (6.71.1, hiranyayā) 6.71.1 ; 7.38.1 ; see under 2.38.1
 nāsyā vartā na tarutā mahādhrāne (6.66.8, nv asti) 1.40.8 ; 6.66.8
 indrā nv agni avase huvadhyaī (6.59.3, avaseha vajriṇā) 5.45.4 ; 6.59.3
 rtasya pathā namanā haviṣmatā (10.31.2, vivāset) 1.128.2 ; 10.31.2 ; see under 1.128.2
 tvaṣṭā devobhir janibhīh sajoṣaḥ (10.64.10, pitā vacaḥ) 6.50.13 ; 10.64.10
 dadhāti ratnaṃ vidhate suviriam (4.12.3, yaviṣṭhaḥ) 4.12.3 ; 7.16.12
 dūtāṃ kṛṇvānā ayajanta havyāṇi (10.122.7, mānuṣāḥ) 5.3.8 ; 10.122.7
 agniṃ hotāraṃ ilāte vasudhitim (5.1.7, namobhīh) 1.128.8 ; 5.1.7 ; cf. under 1.128.8
 kṛṣṇaṃ ta ema ruçadūrme ajara (4.7.9, ruçatali puro bhāḥ) 1.58.4 ; 4.7.9
 anaçvo jāto anabhiçur arvā (4.36.1, ukthialī) 1.152.5 ; 4.36.1
 pra dyāvā yajñāḥ prthivi ṛtāvṛdhā (7.53.1, namobhīh) 1.159.1 ; 7.53.1
 dāivyā hotārā prathamā viduṣṭarā (10.66.13, purohitā ; 10.110.7, suvācā ; 3.4.7, ny ṛjī) 2.3.7 ;
 3.4.7 ; 10.66.13 ; 110.7
 aryaṃ mitro varuṇaḥ pariṇmā (8.27.17, sarātayaḥ) 1.79.3 ; 8.27.17 ; 10.93.4
 ava tmanā dhṛsatā (4.7.9, brhatali) çambaram bhinat (4.7.9, bhet) 1.54.4 ; 4.7.9
 purū sahasrā ni çiçāmi dāçuṣe (10.28.6, sākam) 10.28.6 ; 48.4
 ud vandanam āirayataṃ (1.118.6, āirataṃ) daṇṣanābhīh (1.112.5, svar drçe) 1.112.5 ; 118.6
 rathaṃ ye cakruḥ suvṛtaṃ nareṣṭhām (4.36.2, sucetasāḥ) 4.33.8 ; 36.2
 viçāṃ kavīṃ viçpatim mānuṣiṇām (6.1.8, çaçvatīnām ; 3.2.10, mānuṣir iṣaḥ) 3.2.10 ; 5.4.3 ; 6.1.8
 imāḥ naro marutali saçeatānu (3.16.2, saçeatā vṛdham) 3.16.2 ; 7.18.25
 tasmā etaṃ bharata tadvaçāya (2.37.1, tadvaço dadīh) 2.14.2 ; 37.1
 viṣṇor eṣasya prabhṛthe havāmāhe (7.40.5, havirbhīh) 2.34.11 ; 7.40.5
 tubhyam suto maghavan tubhyam ābhṛtaḥ (10.116.7, pakvaḥ) 2.36.5 ; 10.116.7
 āpa oṣadhīr vanināni yaññiṇiṇi (7.34.25, vanino juṣanta) 7.34.25 ; 10.66.9
 mā no martāya ripave rakṣasvino (8.22.14, vājinivasū) 8.22.24 ; 60.8

CLASS B: GRAMMATICAL VARIATIONS OF REPEATED PĀDAS

Character and Scope of Grammatical Variations.—Grammatical variations in repeated pādas involve all the inflective categories of finite verb, participle, noun, adjective, pronoun, &c. Just as the Vedic poets exercise great freedom in modulating or completely changing part of the lexical matter of a given pāda, so they feel free to change the grammatical forms. One poet addresses Indra in the second person with the vocatives that make up a pāda, çatamūte çatakrato (8.46.3) ; another praises him in the third person with the corresponding nominatives, çatamūtiḥ çatakratuḥ (8.99.8). Or, a poet addresses the same god directly with pra nūtanā maghavan yā cakārtha (5.31.6) ; another

lauds him indirectly with *pra nūtanā maghavā yā cakāra* (7.98.5). These are straight and complete variations which metamorphose some statement in a single consistent way. Not at all rare, and much more problematic and difficult to assort, are multiple grammatical changes which pull in different directions. So, e.g. 1.176.1 says of Indra, *ṛghāyamāṇa invasi* 'with a rush thou dost penetrate'; on the other hand 1.10.8 has the statement, (*nahi tvā rodasī ubhe*) *ṛghāyamāṇam invataḥ*, 'not do the two Rodasī (Heaven and Earth) penetrate thee when thou rushest'. The complexity of the change in this last instance is marked by the fact that the subject (*ṛghāyamāṇa*) of the verb, *invasi*, becomes the object (*ṛghāyamāṇam*) of the same verb, *invataḥ*, in the repeated *pāda*. This example shows, too, that a perfectly harmonious arrangement of all such variations cannot be expected. Every imaginable variation may occur, theoretically at least; but some are common and typical, others rare and exceptional. They are governed by tendencies so marked as to permit us to establish certain classes that may throw light upon the stylistic habits of the poets. It will be observed that grammatical variation—grammatical *ūha*, as we may call it—is a constant factor in imitation, and that these variations are at times attended by some strain.

Class B, Grammatical Variations of Repeated Pādas: Eleven subdivisions.—The examples, according as they concern the inflection of *verbum* or *nomen* (*substantivum* or *adjectivum*) or *pronomem*, may be presented under eleven heads, as follows :

- B 1. Gratuitous and metrical variations either in verbs or substantives.
- B 2. Variation of second and third persons.
- B 3. Variation of first and other persons.
- B 4. Variation of number in finite verbs and participles.
- B 5. Variation of finite verbs and participles or gerunds or the like.
- B 6. Sporadic and complex variations of verb.
- B 7. Variation of vocatives and other cases.
- B 8. Variation of nominatives and accusatives.
- B 9. Other case variations.
- B 10. Variation of number and gender.
- B 11. Variation of pronouns.

B 1. Gratuitous and metrical variations in verbs or substantives

Some changes are supported, apparently, by neither grammatical, lexical nor metrical reasons. Thus verbs in the following pairs :

ghṛtaṁ duhrata ācīram 1.134.6

ghṛtaṁ duhata ācīram 8.6.19

mandasvā su svarṇare 8.6.39

mādayasva svarṇare 8.103.14

No more clear is the reason why the Valakhilya poet of 8.50 (Vāl. 2).5 should have substituted the awkward pāda, yaṁ te svadhāvan svadanti gñitayaḥ, for 8.49 (Vāl. 1).5, yaṁ te svadhāvan svadayanti dhenavaḥ. We can say no more than that these are cases of forgetful imitation, or, possibly, repetition with a change designed as a touch of originality.

Similarly the case form of a noun is at times altered without any, or at least without pressing reason. The expression, aktor vyuṣṭāu paritakmyāyāḥ, 5.30.18, seems to mean exactly the same thing as, aktor vyuṣṭāu paritakmyāyam in 6.24.9. In 10.93.11 the pāda, (abhiṣṭaye) sadā pāhy abhiṣṭaye imitates, (abhiṣṭibhiḥ) sadā pāhy abhiṣṭibhiḥ in 1.129.9; there is no real difference of meaning, though the latter seems to me primary: see under 1.129.9. In 10.171.3, tvam tyam indra martyam, the pronoun tyam is a rather pretentious archaism (considering the character of the hymn), as compared with tam in 5.35.5, tvam tam indra martyam.

In a much larger number of cases the choice between two forms which are grammatically equivalent is controlled by the metres of the verses (see pp. 523 ff.): tense-stem, mode-stem, voice, personal ending; noun-stem, noun-case, or noun-number, &c., are changed for cadence's sake, but without altering the least bit the real meaning of the verb, or even the pāda as a whole. Thus in the verb:

asmabhyam ṣarma bahulaṁ vi yanta (5.55.9, yantana) 5.55.9; 6.51.5
adhi stotrasya sakhyasya gāta (5.55.9, gātana) 5.55.9; 10.98.8
ādityāir no aditiḥ ṣarma yaṁsat (10.66.3, yachatu) 1.107.2; 4.54.6; 10.66.3
ava tīnāṁ dhṛṣṭā (7.18.20, bhṛṣṭaḥ) ṣambaram bhīnat (7.18.20, bhet) 1.54.4; 7.18.20
yam mā somāso mamadan yad ukthā (10.48.4, somāso ukthino amandisuḥ) 4.42.6; 10.48.4
vi yo rajāṁsy amimīta sukratuh (1.160.4, yo mame rajasi sukratūyayā) 1.160.4; 6.7.7

Again, in the substantive:

ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣaṇām) 1.117.20; 10.39.7
sa jāyamānaḥ parame vyomani (7.5.9, vyoman) 1.143.2; 6.8.2; 7.5.9
rathā aṣvāso uṣaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 4.5.2
naras lokasya tanayasya sātāu (7.82.9, sātīṣu) 4.24.3; 7.82.9
vṛṣā pavitre adhi sāno avyaye (9.97.10, avye) 9.86.3; 97.40
sani vo madāso agmata (4.34.2, madā agmata sani purandhiḥ) 1.20.5; 4.34.2
ṣatām pūrbbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy anhasaḥ) 6.48.8; 7.16.10
pāhi dhūrter arāvṇaḥ (7.1.3, dhūrter araruṣo aghāyoh) 1.36.15; 7.1.13
ṣiprāḥ ṣiṛṣan hiranyayīḥ (5.54.11, ṣiṛṣasu vitatā hiranyayīḥ) 5.54.11; 8.7.25.

B 2. Variations of second and third persons

The commonest of all verbal variations, most typical of the habits of the poets, is that of the second and third persons of the same number. On the one hand a given divinity or divinities are addressed directly in the second person; on the other hand qualities and deeds are attributed to them or demanded of them in the third person. Thus:

avāsrjāḥ (2.12.12, avāsrjat) sartave sūpta sindhūn 1.32.12; 2.12.12
ā sūryam rohayo (1.7.3, rohayad) divi 1.7.3; 8.89.7; 9.107.7; 10.156.4
jeṣaḥ (8.40.10, jeṣat) svarvatir apaḥ 1.10.8; 8.40.10
avyo varam vi dhāvati (9.16.8, dhāvasi) 9.16.8; 18.1; 106.10
viṣvam ā bhāsi (3.44.4, bhāti) rocanam 1.49.4; 150.4; 3.44.4

cyeno na vaṇsu kalaṣeṣu sīdasi (9.57.3, vaṇsu sīdasi) 9.57.3 ; 86.35
 ahan vṛtrañ nir apām aubho (1.85.9, aubjad) arnavam 1.56.5 ; 85.9
 viçvāñ puṣyati (10.132.2, puṣyasi) vāryam 1.81.9 ; 5.5.6 ; 10.132.2
 ā rodasi aprṇā (4.18.5 ; 10.45.6, aprṇā) jāyamānaḥ 3.6.2 ; 4.18.5 ; 7.13.2 ; 10.45.6
 svadhvarā kṛṇuhi jātavedaḥ (6.10.1 ; 7.17.4, karati jātavedaḥ) 3.6.6 ; 6.10.1 ; 7.17.3, 4
 suvedā no vaṣu krdhi (6.48.15, karat) 6.48.15 ; 7.32.25
 antar mahāṇ carati (10.4.2, carasi) rocanena 3.55.9 ; 10.4.2
 puro dadhat saniṣyasi (5.31.11, saniṣyati) kratum naḥ 4.20.3 ; 5.31.11
 pra nūtanā maghavan yā cakārtha (7.98.5, maghavā yā cakāra) 5.31.6 ; 7.98.5
 abhi prayāñsi sudhītāni hi khyah (10.53.2, khyat) 6.15.15 ; 10.53.2
 sañ sūryeṇa rocasi (9.2.6, rocate) 8.9.18 ; 9.2.6
 vy antarikṣam atirah (8.4.17, atirat) 8.14.7 ; 10.153.3
 athemā viçvā pṛtanā jayāsi (10.52.5, jayāti) 8.96.7 ; 10.52.5
 sadyo jajñāno havyo babhūtha (8.96.21, babhūva) 8.96.21 ; 10.6.7
 vṛṣāva cakrado (9.7.3, cakradad) vane 9.7.3 ; 107.22
 nṛmā vaśāno arṣasi (5.7.4, arṣati) 9.7.4 ; 62.23
 punāno vācam iṣyasi (9.30.1, iṣyati) 9.30.1 ; 64.25
 apaghnan pavase (9.61.25, pavate) mṛdhaḥ 9.61.25 ; 63.24
 golhri añjāno arṣasi (9.103.1, arṣati) 9.103.2 ; 107.22
 nyaññ uttānam anv eṣi (10.27.3, eti) bhūmim 10.27.13 ; 142.5
 pari tmanā viṣurūpo jigāsi (7.84.1, viṣurūpā jigāti) 5.15.4 ; 7.84.1
 ṛtāvānāv ṛtam ā ghoṣatho (8.25.4, ghoṣato) bṛhat 1.151.4 ; 8.25.4
 juṣethām (5.72.8, juṣetām) yajñam iṣṭaye 5.72.3 ; 78.3 ; 8.38.4

B 3. Variation of first and other persons

This small group, not entirely uniform in character, calls attention to the fact that the gods or the poets are at times introduced dramatically as engaged in self-praise (ātmaṣṭuti). The first pair under this head shows that the passage in the first person is a direct, and formally inferior, imitation of the passage in the third person ; see under 4.17.3. It is, perhaps, not too much to say that, as a matter of principle, passages which introduce the gods in the first person, when paralleled by passages in the third person, are late and imitative. Therefore, and for intrinsic reasons also, passages generally in which gods recount their own exploits are likely to belong to a later stratum of Vedic composition. See also under 1.51.8 :

vadhīm vṛtrañ vajreṇa mandasānaḥ 10.28.7
 vadhid vṛtrañ vajreṇa mandasānaḥ 4.17.3
 ṛtasya panthām anv emi sādhuḥ 10.66.13
 ṛtasya panthām anv eti sādhu 1.124.3 ; 5.80.4 ; 10.66.13
 yat sunvate yajamānāya çikṣam 10.27.1
 yat sunvate yajamānāya çikṣathaḥ 8.59 (Vāl. 11).1 ; 10.27.1
 viçvā jātāny abhy asmi mahnā 8.100.4
 viçvāni sānty abhy astu mahnā 2.28.1
 grham indraç ca ganvahi 8.69.7
 grham indraç ca gachatam 1.135.7 ; 4.49.3
 ratham na dhīraḥ svapā atakṣam 5.2.11 ; 29.5
 ratham na dhīraḥ svapā atakṣiṣuḥ 1.130.6¹

¹ In this pair the first person version, having 'poets' for its subject, is pretty certainly prior and superior to the third person version ; see under 1.130.6, and cf. under 7.16.20.

B 4. Variation of grammatical number in finite verbs and participles

This class includes the variations as between singular and plural, singular and dual, dual and plural. At times these cases are still further diversified by change of person. They illustrate most clearly the monotonously imitative habits in the praise and invocation of the gods which make it easy to obliterate intrinsic distinctions and probabilities. So the statement about Indra and Soma in 6.72.2, aprathataiṃ prthivīṃ mātaraṃ vi, is imitated baldly in connexion with the plural Āngiras in 10.62.3, aprathayan prthivīṃ mātaraṃ vi; see under 6.72.2^d. In not a few cases such variations harbour hermeneutic or chronological criteria :

Finite Verbs

āsadyāsmiṃ barhiṣi mādayasva 10.17.8
 āsadyāsmiṃ barhiṣi mādayethām 6.68.11
 āsadyāsmiṃ barhiṣi mādayadhvam 6.52.13
 viṣvam āyur vy aṇavat 1.93.3
 viṣvam āyur vy aṇutam 10.85.42
 viṣvam āyur vy aṇutah 8.31.8
 somo arṣati (9.33.3, somā arṣanti) viṣnave 9.33.3 ; 34.2 ; 65.20
 yat sin āgaḥ cakrīmā tat su mṛṣata (7.93.7, mṛṣa) 1.179.5 ; 7.93.7
 yukṣvā (5.56.6, yuṅghvani) hy aruṣi rathe 1.14.12 ; 5.56.6
 divaḥ ca gmaḥ ca rājasi (5.38.3, rājathah) 1.25.20 ; 5.38.3
 upa nah sutam ā gahi (5.71.3, gatam) 1.16.4 ; 3.42.1 ; 5.71.3
 yad antarikṣu ā gahi (5.73.1, gatam) 5.73.1 ; 8.97.5
 devatrāḥ havyam ohiṣe (8.19.1, ohire) 1.128.6 ; 8.19.1
 pari dyāvāprthivī yāti (1.115.3, yanti) sadyah 1.115.3 ; 3.58.8
 sūtānām pītiṃ arhasi (5.51.6, arhathah) 1.134.6 ; 5.51.6
 huveya (6.57.1, huvema) vājasātaye 6.57.1 ; 8.9.13
 kratum punita (8.53.6, punata) ānusak 8.12.11 ; 53(Vāl. 5).6
 rayiṃ gr̥ṇatsa dhāraya (5.86.6, didhṛtam) 5.86.6 ; 8.13.12
 imāni no yajām ā gatam (9.5.8, gannan) 5.5.7 ; 9.5.8
 madhye divah svadhayā mādayethe (10.15.14, madayante) 1.108.12 ; 10.15.14
 rāyas poṣaṇi yajamānāya dhattam (10.17.9, dhehi) 8.59(Vāl. 11).7 ; 10.17.9
 ā no yāhy (8.8.5, yatam) upaṣṛati 8.8.5 ; 34.11
 gr̥ṇutām (8.13.7, gr̥ṇudhī) jaritur havam 7.94.2 ; 8.13.7 ; 85.4
 aprathataiṃ (10.62.3, aprathayan) prthivīṃ mātaraṃ vi 6.72.2 ; 10.62.3
 pra ṇa spārābhīr ūtibhis tīretam (7.58.3, tīreta) 7.58.3 ; 84.3
 sunoty (8.31.5, sunuta) ā ca dhāvati (8.31.5, dhāvatah) 7.32.6 ; 8.31.5¹
 sa no mṛṣātidṛḥo 4.57.1 : tā no mṛṣata idṛḥo 6.60.5
 rayiṃ dhattha (6.68.6, dhattho ; 7.84.4, dhattam) vasumantam puruṣṣum 4.38.10 ; 6.68.6 ; 7.84.4

Participles

iḥānām (10.9.5, iḥānā) vāryāṇām 1.5.2 ; 24.3 ; 10.9.5
 rājantam (8.8.18, rājantāv) adhvarāṇām 1.1.8 ; 45.4 ; 8.8.18
 yatamānā (5.4.4, yatamāno) raḥmibhiḥ sūryasya 1.123.12 ; 5.4.4
 trir ā divo vidatho patyamānaḥ (3.56.5, patyamānāḥ) 3.54.11 ; 56.5
 gr̥ṇāno jamadagnīnā 9.62.24 ; 65.25 : gr̥ṇānā (dual), &c. 3.62.18 ; 8.101.8
 dame-damo sapta ratnā dadhānaḥ (6.74.1, dadhānā, dual) 5.1.5 ; 6.74.1
 sutā (9.34.4, suta) indrāya vāyave 5.51.7 ; 9.33.3 ; 34.2
 ratnam devasya savitur iḥānaḥ (7.52.3, iḥānāḥ) 7.38.6 ; 52.3
 ṣumbhamāna (9.64.5, ṣumbhamānā) r̥tāyubhir mr̥jyamāno (9.64.5, mr̥jyamānā) gabhastyoh
 9.36.4 ; 64.5

¹ Cf. AV. 6.2.1, sunotā ca dhāvata.

B 5. Variation of finite verbs and participles or gerunds or the like

antarikṣeṇa patatām (pres. participle gen. plur.) 1.25.7
 antarikṣeṇa patataḥ (pres. participle acc. plur.) 8.7.35
 antarikṣeṇa patati 10.136.4
 indro vṛtrāny apratī jaghāna (7.23.3, jaghanvān) 6.44.14 ; 7.23.3
 sa naḥ pāvaka dīdivaḥ (3.10.8, dīdīhi) 1.12.10 ; 3.10.8
 vāvṛdhāte (8.53.2, vāvṛdhāno) dive-dive 8.12.28 ; 53(Vāl. 5).2
 vyūrnute (5.80.6, vyūrṇvati) dācuṣe vāryāni 5.80.6 ; 6.50.8
 sa pavasva madintama (9.99.6, punāno madintamaḥ) 9.50.5 ; 9.99.6
 prarocayan (9.85.12, prārūcad) rodasi mātaraḥ cūciḥ 9.75.4 ; 85.12
 anārambhāne tamasi praviddham (7.104.3, pra vidhyatam) 1.182.6 ; 7.104.3
 vṛṣeva yūthā pari koṣam arṣasi (9.96.20, arṣan) 9.76.5 ; 96.20
 api kratuṁ sucetasam vatema (7.60.6, vatantaḥ) 7.3.10 ; 60.6
 sam u vo (7.61.6, vāni) yajñam mahayan (7.61.6, mahayam) namobhīḥ 7.42.3 ; 61.6
 somah punānaḥ kalaṇṇe sīdati (9.96.23, satta) 9.68.9 ; 96.23
 cyeṇa na yonim āsadat (9.82.1, ghṛtavantaṁ āsadam, gerund) 9.62.4 ; 82.1
 ṛtasya yonim āsadaḥ 5.21.4 ; . . . āsadam (gerund) 3.62.13 ; 9.8.3 ; 64.22
 iṣkartā vihṛtām punaḥ 8.1.12 (nom. agentis) ; 20.26 (2^d plur. aor. impv.)
 yad aṅga taviṣṭiyase (8.7.2, taviṣṭiyavaḥ) 8.6.26 ; 7.2
 indram jāitṛāya harṣayan (8.15.13, harṣayā cācipatim) 8.15.13 ; 9.111.3
 kṛṣṇā tamāṁsi jāñghanat (10.89.2, tviṣyā jaghāna) 9.66.24 ; 10.89.2
 acikradad (9.101.16, kanikradad) vṛṣā hariḥ 9.2.6 ; 101.16

B 6. Sporadic and complex variations of verb

The circumstances of verbal inflexion are often mixed so that the verb of one repeated pāda differs in more than one single respect from the verb of the other. These complex qualities appear occasionally in the lists given hitherto. Such cases will not be repeated here. The following list contains additional sporadic interchanges of tense, mode, and so on. Some of them share qualities of the pairs in the preceding list, but for the most part they exhibit relations differing from them :

jiyok paçyāt (10.59.6, paçyema) sūryam uccarantam 4.25.4 ; 10.59.6
 apatyasacān ṛtuyam rarāthām (6.72.5, rarātho) 1.117.23 ; 6.72.5
 abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4 ; 6.63.7
 mādayāse (8.103.14, mādayasva) svarṇe 8.65.2 ; 103.14
 pavante vājasūtaye 9.13.3 ; 42.3 ; pavasva, &c. 9.43.6 ; 107.23
 ṛghāyamāna invasi 1.176.1 ; ṛghāyamānam invataḥ 1.10.8
 dadhātho (7.75.6, dadhāti) ratnam vidhate janāya, 4.44.4 ; 7.75.6
 dhukṣanta pipyuṣim iṣam 8.7.3 ; dhukṣasva, &c. 8.13.25 ; 54(Vāl. 6).7 ; 9.61.15
 stṛṇīta barhir ānuṣak 1.13.5 ; tistire, &c. 3.41.2 ; stṛṇanti, &c. 8.45.1
 ahūmahi (8.52.4, juhūmasi) ṛavasyavaḥ 6.45.10 ; 8.24.18 ; 52(Vāl. 4).4
 viçvā adhi çriyo dadhe (10.21.3, dhiṣe ; 10.127.1, dhita) 2.8.5 ; 10.21.3 ; 127.1
 yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4 ; 8.27.19, 21
 jivema (10.85.39, jīvāti) çaradaḥ çatam 7.66.16 ; 10.85.39¹
 pra ṇo yachatād (8.9.1, prāsmāi yachatam) avṛkam ṛthu ehardiḥ 1.48.15 ; 8.9.1
 vy uchā (5.79.2, āucho) duhitar divaḥ 1.48.1 ; 5.79.2, 3, 9

¹ Cf. my Vedic Concordance under asāu jiva.

B 7. Variation of vocatives and other cases

In a great many instances the repeated pādas contain a single predicative or attributive expression in which one or more case forms are varied to suit the connexion in the stanza. Especially vocative expressions vary with expressions with other cases, according as a divinity is mentioned in the third person, or addressed directly in the second person (cf. p. 561, bottom):

- svadhvarā karati jātavedāḥ 6.10.1 ; 7.17.4
 svadhvarā kṛṇuḥ jātavedaḥ 3.6.6 ; 7.17.3
 pra nūtanā maghavā yā cakāra 7.98.5
 pra nūtanā maghavan yā cakārtha 5.32.6
 sahasroṭe ṣatāmagha 8.34.7
 sahasroṭiḥ ṣatāmaghaḥ 9.62.14
 ṣatamūṭe ṣatakṛato 8.46.3
 ṣatamūṭim ṣatakratum 8.99.8
 indav indrāya matsaram 9.26.6
 indum indrāya matsaram 9.53.4 ; 63.17
 indav indrāya pītayo 9.30.5 ; 45.1 ; 50.5 ; 64.12
 indum indrāya pītaye 9.32.2 ; 38.2 ; 43.2 ; 65.8
 aṣve na citre aruṣi 1.30.21
 aṣveva citraruṣi 4.52.2
 { indra viṣvābhīr ūtibhīḥ 8.37.1-6 ; 61.5 ; 10.134.3
 { indra viṣvābhīr ūtibhīr vavakṣitha 8.12.5
 indro viṣvābhīr ūtibhīḥ 8.32.12
 ugrābhīr ugroṭibhīḥ 1.129.5
 ugra ugrābhīr ūtibhīḥ 1.7.4
 agne ṣukreṇa ṣociṣā 1.12.12 ; 8.44.14 ; 10.21.8
 agniḥ ṣukreṇa ṣociṣā 8.56(Vāl. 8).5
 agniḥ ṣukreṇa ṣociṣā 1.45.4
 viṣvāni deva vayunāni vidvān 1.189.1
 viṣvāni devo vayunāni vidvān 3.5.6
 devebhyo havyavāhana 3.9.6 ; 10.118.5 ; 119.13
 devebhyo havyavāhanaḥ 10.150.1
 hotrābhīr agne manuṣaḥ svadhvaraḥ 10.11.5
 hotrābhīr agnir manuṣaḥ svadhvaraḥ 2.2.8
 indraṁ soma mādāyan dāivyaṁ janam 9.80.5
 indraṁ somo mādāyan dāivyaṁ janam 9.84.3
 indav indrasya sakhyaṁ juṣāṇaḥ 8.48.2
 indur indrasya sakhyaṁ juṣāṇaḥ 9.97.11
 Cf. also under 5.28.6^b ; 8.69.10^d ; 9.36.5^h.

B 8. Variation of nominatives and accusatives

Similar circumstances operate to produce an equally large number of pāda-pairs, one of which is throughout in the nominative ; the other in the accusative. Or, an important single word shows the same change in a pāda-pair :

- duḥṣaṁso martyo ripuḥ 2.41.8
 duḥṣaṁsaṁ martyaṁ ripum 8.18.14
 agniḥ ratho na vedyaḥ 8.19.8
 agniṁ rathaṁ na vedyam 8.84.1

- açvasā vājasā uta 9.2.10
 açvasām vājasām uta 6.53.20
 pavamāno vicarṣaṇiḥ 9.28.5
 pavamānaṁ vicarṣaṇim 9.60.1
 yajistho havyavāhanaḥ 7.15.6
 yajisthaṁ havyavāhanam 8.19.21
 Cf. yajisthaṁ havyavāhana 1.36.20; 44.5
 mañhistho vājasātaye 8.4.18; 88.6
 mañhisthaṁ vājasātaye 1.130.1
 avyo vāre pari priyaḥ 9.7.6; 52.2; 107.6
 avyo vāre pari priyam 9.50.3
 tiro rajāṁsy aspṛtaḥ 9.3.8
 tiro rajāṁsy aspṛtam 8.82.9
 rathītamo rathinām 8.45.7
 rathītamaṁ rathinām 1.11.1
 dhanamājayo raṇe-raṇe 1.74.3
 dhanamājayaṁ raṇe-raṇe 6.16.15
 tiras tamāṁsi darçataḥ 3.27.13
 tiras tamāṁsi darçatam 8.74.5
 asya hi svayaçastaraḥ 5.17.2
 asya hi svayaçastaram 5.82.2
 parvateṣv apaçṛitaḥ 5.61.19
 parvateṣv apaçṛitam 1.84.18
 stomebhir havanaçrutā (nom. dual) 6.59.10; 8.8.7
 stomebhir havanaçrutam 8.12.23
 iha tyā sadhamādyā (sc. harī, in nominative) 8.32.29 = 8.93.24
 iha tyā sadhamādyā (sc. harī, in accusative) 8.13.27
 indrāya madhumattamaḥ 9.67.16
 indrāya madhumattamāḥ 9.12.1
 indrāya madhumattamam 9.63.19

B 9. Other variations of case

Very much rarer and more mixed than the relations between vocative and other cases, or nominative and accusative, are the relations between other (mostly oblique) cases. In a number of instances the pādas are not convertible by the mere process of changing a single given case into another. The correspondence of such pāda-pairs is more complicated and problematic; it involves a remoter and less certain kind of imitateness, calling up the question of priority more insistently than do the conditions of the pairs discussed so far. I have alluded above (p. 562) to the more complicated relations of the pair:

rghāyamāṇa invasi 1.176.1
 rghāyamāṇam invataḥ 1.10.8. Cf. also under 1.12.7^b.

Similar pairs, whose meaning and chronology are, where profitable, discussed in the body of the work, are contained in the following list, which gathers up the remaining varieties of case relations:

uçanā (nominative) yat parāvataḥ 1.130.9
 uçanā (apparently instrumental) yat parāvataḥ 8.7.26

punānāya prabhūvaso 9.29.3
 punānasya prabhūvasoḥ 9.35.6
 ṛbhum ṛbhukṣaṇo rayim 4.37.5
 ṛbhukṣaṇam ṛbhum rayim 8.93.34
 tuvidyumna yaçuvataḥ (3.16.6, °vatā) 1.9.6 ; 3.16.6
 sidhram adya divispr̥cam (5.13.2, °spr̥caḥ) 1.142.8 ; 2.41.20 ; 5.13.2
 ni ketavo (5.66.4, ketunā) janānām 1.191.4 ; 5.66.4
 agnis tuviçravastamaḥ (5.25.5, °tamam) 3.11.6 ; 5.25.5
 stotr̥bhya (8.32.7, stotāra) indra girvanah 4.32.8 ; 8.27.7
 asmanbhyam carṣaṇisaham (7.94.7, °sahā) 5.35.1 ; 7.94.7
 antarikṣeṇa patatām (8.7.35, patataḥ) 1.25.7 ; 8.7.35
 ṛtasya padañ (10.177.2, pado) kavayo ni pānti 10.5.2 ; 177.2
 janāso (3.59.5, janāya) vṛktabarhiṣaḥ 3.59.9 ; 5.23.3 ; 35.6 ; 8.5.17 ; 6.37
 varuṇa mitra dāçusaḥ (8.47.1, dāçuse) 5.71.3 ; 8.47.1
 samudrasyādhi viṣṭapi (8.34.13, viṣṭapaḥ) 8.34.13 ; 97.5 ; 9.12.6
 brahmadvise (10.182.3, °dviṣaḥ) çarave hantavā u 10.125.6 ; 182.3
 abhi stomā (8.8.3, stomāir) anūṣata 1.11.8 ; 6.60.7 ; 8.8.3

B 10. Variation of number and gender

The remaining changes in substantival inflexion concern different numbers or genders, in nouns, adjectives, or participles. The instances are mostly pādas applied to different divinities, which pādas, except for these variations, are of identical tenor. At times, however, it is a question of different objects or things. Occasionally the relations of such pāda-pairs are more intricate: these cases, it should be remembered, have already been discussed in due order in the main body of this work ; see, e.g. (under 4.56.2) :

devī (dual) devebhir yajate yajatrāñ 4.56.2
 devī (singular) devebhir yajatā yajatrāñ 7.75.7
 devī (singular) devebhir yajatā yajatra 10.11.8

The following list includes the remaining cases :

sāmrajyāya sukratuḥ (8.25.8, °kratū) 1.25.10 ; 8.25.8
 ni duryoṇa āvṛṇaṁ mrdhravācaḥ (5.32.8, °vācam) 5.29.10 ; 32.8
 ā pavasva sahasriṇam (9.33.6, °ṇaḥ) 9.33.6 ; 40.3 ; 62.12 ; 63.1 ; 65.21
 divi pravāçyaṁ kṛtaḥ (2.24.4, kṛtam) 1.105.16 ; 2.24.4
 jyotir viçvasmāi bhuvanāya kṛṇvati (4.14.2, kṛṇvan) 1.92.4 ; 4.14.2
 indrāya somaiṁ susutaṁ bharantaḥ (10.30.13, bharantiḥ) 3.36.7 ; 10.30.13
 yuhvi ṛtasya mātārā (9.35.5, mātaraḥ) 1.142.7 ; 5.5.6 ; 9.33.5 ; 102.7 ; 10.59.8
 devā (7.47.3, devir) devānām api yanti pāthaḥ 3.8.9 ; 7.47.3
 asmanbhyam gātuvittamaḥ (9.101.10, °māḥ) 9.101.10 ; 106.6
 pari tmanā viçurūpo jigāsi (7.84.1, °rūpā jigāti) 5.15.4 ; 7.84.1
 patiṁ (5.86.4, pati) turasya rādhasaḥ 5.86.4 ; 6.60.5
 ṛtāvānā (5.67.4, °no) jane-jane 5.65.2 ; 67.4
 stomebhir havanaçrutā (8.12.23, °tam) 6.59.10 ; 8.8.7 ; 12.23
 indrāya madhumattamaḥ (9.63.19, °mam ; 9.67.16, °maḥ) 9.12.1 ; 63.19 ; 67.16

B 11. Variation of pronouns

Interchange of person, number, or case, in pronouns occurs quite frequently in accord with obvious differences in the persons or situations described by the poets. The distinction between single, dual, and plural gods appears quite

frequently, showing, of course, that much that may be said of a single god applies indifferently to a plurality of gods :

brahmā ko vaḥ (8.64.7, kaṣ tañ) saparyati 8.7.20 ; 68.7
bhakṣiya te (5.57.7, vo) 'vaso dāivyasya 4.21.10 ; 5.57.7
yat te (10.2.4, vo) vayan̄ pramināma vratāni 8.48.9 ; 10.2.4
viçvet tā te (10.39.4, vāñ) savaneṣu pravācyā 1.51.13 ; 10.39.4
arvāñcā vāñ (8.4.14, arvāñcam tvā) saptayo 'dhvaraçriyaḥ 1.47.8 ; 8.4.14
asme vo (7.70.5, vām) astu sumatiç canişṭhā 7.57.4 ; 70.5
sam u vo (7.61.6, vāñ) yajñañ mahayan̄ (7.61.6, 'yam) namobhiḥ 7.42.3 ; 61.6
ā vāñ (8.8.1, no) viçvābhir ūtibhiḥ 8.8.1, 18 ; 87.3
mo ca naḥ (10.59.8, mo ṣu te) kiñ canānamat 9.114.4 ; 10.59.8-10
tañ (7.94.5, tā) hi çaçvanta īlato 5.14.3 ; 7.94.5
sa (9.65.24, te) no vṛṣṭiñ divas pari 2.6.5 ; 9.65.24
sa (6.61.9, sā) no viçvā ati dviṣaḥ 5.29.9 ; 6.61.9
eta u tye (7.83.3, etā u tyāḥ) praty adṛçran̄ (7.83.3, adṛçran purastāt) 1.191.5 ; 7.83.3
toke vā goṣu tanaye yad (6.66.8, yam) apsu 6.25.4 ; 66.8
yaḥ (5.86.2, yā) pañca carṣaṇir abhi 5.86.2 ; 7.15.2 ; 9.101.9
ye cid dhi tvām ṛṣayaḥ pūrva ūtaye 1.48.14 ; yac cid dhi vāñ pura ṛṣayaḥ 1.48.14 ; 8.8.6
imañ stomañ juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
mama (10.6.7, tañ te) devāso anu ketam āyan̄ 4.26.2 ; 10.6.7
imañ ma (8.12.31, ta) indra suṣṭutim 8.6.32 ; 12.31

Note a few cases of gratuitous change in pronominal stems and the like, under 1.16.6^a, 9^a ; 5.35.5^a ; 7.32.22^a.

Supplementary statement as to suspension of the Nati, as revealed by the repetitions.—Certain repeated pādas show that the alteration of initial s to ṣ at the beginning of a word by an alterant vowel in the last syllable of the preceding word is suspended in case that syllable itself contains ṣ. This may be seen in the last two words of the first two pādas as compared with the third in the following group :

{ çyeno na vikṣu ṣidati 9.38.4
{ çyeno na vañsu kalāçeṣu ṣidasi 9.86.35
çyeno na vañsu ṣidati 9.57.3 (cf. RPr. v. 8)

The same phonetic contrast in two related pādas which are not repetitions of one another :

somaç camūsu ṣidati 9.20.6 ; 99.6
camūsv ā ni ṣidasi 9.63.2 ; 99.8

Also in scattered expressions like barhiṣi sadatam, 5.72.1 ; yajñeṣu ṣidasi, 1.14.11 ; ni ṣu svapa, 7.55.2 ff., we may observe the suspended alteration. It must be considered in the light of dissimilation ; antecedently we may guess that *yajñeṣu ṣidasi, or the like, was cacophonous to the ears of the Vedic reciters. Compare RPr. v. 2 (323).

Perhaps the omission of the alteration of s in carṣaṇi-saḥ, as compared with rayi-ṣaḥ, abhi-ṣaḥ, çatrū-ṣaḥ, &c., is similarly prevented by the preceding syllable ñi.

CHAPTER IV: THE THEMES OF THE REPETITIONS

Stability or flexibility of the verses according as they are applied to the same or to different themes.—The themes of the repeated pādas cover in a way the entire range of Vedic thought and expression. That is to say, a very great deal that is stated in the Veda is repeated once, twice, or even more often in the same metrical units, pādas or stanzas. An account of the most prominent divinities can be rendered in 'double chalk': we should have a fairly connected natural history, e.g., of the god Indra, if we had nothing but the repeated pādas concerning him. The repeated verse lines concerning Indra amount to about 250. The same statement is approximately true of Agni and Soma. But an even larger number of pādas repeat statements not about one and the same god, but rather about two or more gods. Especially the broader and more general cosmic activities of the gods, such as establishing heaven and earth or placing the sun in the sky, are expressed to some extent in repeated formulaic pādas, and are applied indifferently to a large variety of divinities. The relations of the pious sacrificer to the gods; his prayers and requests addressed to the gods; his asseverations of piety; and summaries of the favours shown to him by the gods are stated in set, repeated formulas. Aside from the personal concerns of gods and men, identical similes and figures of speech and poetic turns of many sorts, involving the entire range of Vedic diction, frequently extend over entire verses. The last-mentioned class of repetitions furnishes, perhaps, the most complete and final expression of the 'school-character' of the diction which pervades to some extent every hymn of the Rig-Veda. In this respect the hymns are unique, when regarded from the point of view of the general history of literature. This is so true as to invite the attention of the students of that subject with especial attractiveness.

Critical significance of the use of the same line with different themes.—A final estimate of the antiquarian character of the Rig-Veda; and the philological methods of its study is bound to be largely influenced by the themes concerned in these repetitions. The gods Agni and Indra share fifty or more pādas, the one god is assimilated to the other, because both in their various ways have become war-gods. The poets describe Agni as samrājāṃ carṣaṇnām in 3.10.1; Indra in 8.16.1; 10.134.1. Indra and Agni together are called dhartāra carṣaṇnām in 1.17.2, an epithet which they in turn share with Mitra and Varuṇa in 5.67.2. For the most part such verses apply equally well to the two or more divinities to whom they are given; but frequently we can see which of the two has been secondarily assimilated to the other. The poet who says

of Indra that his valorous worshippers, 'disregarding their own bodies, make him their protector', *ririkvāṁsas tanvaḥ kṛṇvata trām*, 4.24.3, surely spoke before the poet who makes, in 1.72.9, a similar statement about Agni, in language that is by no means as clear. Or, on the other hand, Indra seems, in 10.119.13, to carry oblations to the gods, *devebhyo havyavāhanaḥ* (!) : the intrinsic oddity of this assertion is shown up by the occurrence of *devebhyo havyavāhana*, as a verse-line epithet of Agni, three times, in 3.9.6 ; 10.118.5 ; 150.1 ; see under 3.9.6.

Formulaic lines and their adaptation to different themes.—Nothing, however, shows the advanced formalism or mechanicalness in the use of repeated materials as well as the following. The idea contained in a certain *pāda* assumes, to a considerable extent, the nature of an independent entity, and is fitted into situations which differ from one another sometimes a little and sometimes a good deal. When needful the wording of the *pāda* is accommodated to the differing situation, at times in such a way that we can distinguish neatly the adapted form from the original. These cases are of first-class interest and deserve to be illustrated quite fully :

In 1.142.3 *Narācaṁsa*, a form of Agni in an *Āpri*-hymn, is said to be *çuciḥ pāvako adbhutaḥ*, 'bright, pure, wonderful' ; in 9.24.6 *Soma Pavamāna* is referred to in the same *pāda* ; in 9.24.7 we have, again of *Soma Pavamāna*, the statement, *çuciḥ pāvaka ucyate*. Now, further, in 8.13.19 the words of these *pādas* are soldered together in a longer composite *pāda* (see p. 535), *çuciḥ pāvaka ucyate so adbhutaḥ*. This time these words are applied neither to Agni nor *Soma*, but, forsooth, to a devoted poet (*stotā anuvrataḥ*). By a bold figure of speech the standard qualities of these gods are adapted to the worshipper of these gods. The relative lateness of 8.13.19 is obvious. Similarly *Uṣas* is said to go straight on the path of the *ṛta*, 'cosmic law', in 1.124.3 ; 5.80.4 (*ṛtasya panthām anv eti sādhu*) ; the same statement about a sacrificer in 10.66.3 (*ṛtasya panthām anv emi sādhu*) shows the *pāda*, as a parenthesis, in secondary application, with *ṛta* in the sense of 'sacrificial canon'. A few other *pādas* are degraded, as it were, from their high position as describing divinities to sundry secondary subsidiary and lower uses. Goddess *Aurora* (*Uṣas*) is described as 'spreading farther and farther' in 1.124.5, *vy u prathate vitarāṁ varyaḥ* ; the same statement is mere bathos, as applied to the sacrificial straw (*barhis*) in 10.110.4. The clever *Rbhus* are said in 3.60.3 to exert themselves laboriously and skilfully, *viṣṭvī çamībhiḥ sukrtaḥ sukrtyayā* ; again, in 10.94.2, this poetic *pāda* has sunk to a description of the primarily insensate press-stones (*grāvaṇaḥ*). In 1.139.3 God *Sūrya*, like God *Savitar*, controls unfailing laws, *deva iva savitā satyadharmā* ; in the charm against gambling, 10.34.8, the same *pāda* figures irrelevantly, or at least obscurely. The *pāda*, *devo na yaḥ savitā satyamanmā*, like the one just mentioned, applies primarily to Agni in 1.73.2 ; secondarily to *Soma* in 9.97.48 ; see under 1.73.2^a. We may note in the preceding examples that the tenth book looms as the gathering place of secondary *pādas*, quite in keeping with its aloofness from the main purpose of the hieratic hymns (see p. xvi, l. 3).

Again, the pāda, yahvī ṛtasya mātaraḥ, 'swift mothers of the cosmic order', is a standard formula applied to cosmic divinity pairs: to Night and Morn in the apri-stanzas, 1.142.7; 5.5.6 (probably also 9.102.7); to the two spheres of the world (Rodast) in 10.59.8. But in 9.33.5 the formula is changed to the plural, yahvīṛ ṛtasya mātaraḥ, and applied loftily, yet secondarily, to the 'cows of prayer', brahmñ, who are the mothers of ṛta in the sense of 'sacrificial law', i.e., 'sacrifice'; see under 1.142.7^e. In 1.8.5 Indra's might is said to be as extensive as the sky, dyāur na prathinā çavaḥ; in 8.56 (Vāl. 8).1, a dānastuti, the same pāda figures loosely as an attribute of Dasyave Vṛka's generosity to sacrificing priests. In 1.35.10 Agni is implored to come hither kindly and helpfully, sumṛīkaḥ svavān yātv arvān; if this were not a sort of formula the *tour de force* which makes it possible to address the same prayer to the Aṇvins' chariot in 1.118.11 would be greater than it really is. Very similarly in 7.61.1 Sūrya is said to look upon all beings, abhi viçvāni bhuvanāni caṣṭe, and the same power is transferred to the inanimate car of Indra-Agni in 1.108.1. Little better is the transfer of the epithet jetāram aparājitam 'unconquered conqueror', from Indra in 1.11.2, to a steed furnished by Agni in 5.25.6.

The pāda, pari no (or vo) hetī rudrasya vṛjyāḥ, 'May Rudra's missile spare us', and the like, 2.33.14; 6.28.7, is continued in the poetry and prose of the Vedic texts in a considerable variety of forms, making up the following list, the items of which may be placed by means of my Concordance:

pari no (no) rudrasya hetir vṛṇaktu
 pari no hetī rudrasya vṛjyāḥ (vṛjyāt)
 pari tvā rudrasya hetir vṛṇaktu
 pari vo rudrasya hetir vṛṇaktu
 pari vo hetī rudrasya vṛjyāḥ (vṛjyāt)

At the base of these is probably an old rhythmic prose prayer which was freely adopted by poets and liturgists. Once, 7.84.2, occurs a parallel pāda, much changed in form and sense: pari no heḷo varuṇasya vṛjyāḥ, 'may the wrath of Varuṇa spare us'. It is possible, of course, that the similarity of the two forms is accidental, the instinctive expression in similar words of similar thought. Yet I think it more likely that the Rudra version served as the pattern of the Varuṇa version. The pāda, guhā hitam guhyam gūḷham apsu, occurs thrice: in 2.11.5 it is applied to Vṛtra-Ahi, the dragon 'hidden in the waters'. But in 3.39.6 and in 10.148.2 this is no longer certain. If, in these two cases, it should finally turn out to refer to madhu or soma, its various uses surely are critically important; see its discussion under 2.11.4^d. In 4.36.1, anaçvo jāto anabhiçur ukthyaḥ (sc. rathah), a wonderful car which the Ṛbhus have contrived for the Aṇvins is described as 'going without horses without bridle, a fit subject for song of praise'. In 1.152.5, anaçvo jāto anabhiçur arvā, 'a steed which is after all no horse', &c., imitates very secondarily and fantastically the previous pāda; see under 1.152.5ⁿ. I have reserved half a dozen or more cases of this sort to show (below, p. 578) how repeated pādas are adapted with or without change from their primary use in connexion with a given divinity to a clearly marked

secondary use in connexion with another divinity whose case they fit badly, or not at all.

Verses containing figures of speech adapted to different situations.—The mass of these formulaic pādas which shift their meaning more or less may be studied in their proper places in the body of this work. At times the shift is simple and natural, so easy as to preclude judgement as to priority; at other times the connexion and relation of the pādas are obscure and involve subjective, and therefore inconclusive criticism. They betray a rather surprising facility to adapt themselves to different connexions, and impress one occasionally as if the poets employed them as verse-fillers when they had nothing better to say that would go to make up the number of pādas requisite for a given stanza. Thus:

samudram iva sindhavaḥ, 'as rivers to the sea': of songs of praise which cause Indra to grow in strength, 8.6.35; of soma which enters Indra, 8.92.22; 9.108.16.

samudrāyeva sindhavaḥ, 'as rivers to the sea': of songs going to Agni, 8.44.25; of bending under Indra's anger, 8.6.4.

samudra iva pinvate, 'swells as the sea': of Indra's belly, 1.8.7; of a song of praise to Indra, 8.12.5. Cf. also under 8.3.4.

samudre na sindhavo yādamānāḥ 'as streams uniting in the sea': of wealth concentrated in Indra, 6.19.5; the same pāda in a disturbed form in 3.36.7 (q. v.), of worshippers bringing soma to Indra.

āpo na pravatā yatīḥ, 'as waters go down a hill': of the Kāṇvas' song, 8.6.34; of Indra's liberality, 8.13.8; of the flow of milk (gāvaḥ), 2.24.2. Cf. nimnam na yanti sindhavaḥ 5.51.7. samudraṇi na saṁcarāṇe saṁśyavaḥ. Obscure figure of speech in different applications, 1.56.2; 4.55.6.

vācāṛ arṣanti payaseva dhenavaḥ, 'like lowing kine they hasten with their milk (fluid)': of sacrifices going to Soma, 9.77.1; of floods of water pouring into a stream, 10.75.4. Cf. 1.32.2.

vājayanto rathā iva, 'like chariots winning a race': of songs of praise to Indra, 8.3.15; of soma libations 9.67.17.

yā parvateṣv oṣadhīṣv apsu, 'which are in the mountains, in plants, in the waters': of riches contained in Agni, 1.59.3; of Soma's homesteads (dhāmāni), 1.91.4. Cf. AV. 2.31.5.

pāreṣu yā guhyeṣu vrateṣu, 'which are in the highest secret laws' (obscurely mystic); of the seats of the Gods, 3.54.5; of the three Nirṛtis (Goddesses of Destruction), 10.114.2.

upa srakveṣu bapsataḥ, 'in the jaws of the biter': of a dog, 7.55.2; of soma consuming his ingredients, 8.72.11.

divi pravācyaṁ kṛtaḥ (or, kṛtam), 'made a theme of praise in heaven': of the path of the Ādityas, 1.105.16; of Indra's heroic might, 2.22.4.

utso deva hiraṇyayaḥ ('thou art,) O god, a spring of gold': of Indra as source of wealth, 8.61.6; of Soma's flow, 9.107.4.

anārambhaṇe tamasi praviddham, 'cast into bottomless darkness': of Tugra's son, so treated by his father, 1.182.6; . . . pra vidhyatam, 'cast ye into bottomless darkness', prayer to Indra and Soma to punish evil-doers, 7.104.3.

yadā te marto anu bhogam ānat, 'when a mortal has come to the enjoyment of thee': in a hymn to Agni, 10.7.2; in praise of the horse at the horse-sacrifice, 1.163.7.

pari tmanā viṣurūpo jigāsi, 'by thyself thou goest about in diverse forms': of Agni, 5.15.4; pari tmanā viṣurūpā jigāti 'by herself she goes about in various forms': of the sacrificial ladle (in its various shapes), ghṛtāci, &c. (sc. juhū), 7.88.1.

salakṣmā yad viṣurūpā bhavāti, 'that she who has the same character (origin) shall be as though of different kind': in the dialogue between Yama and Yamī, 10.10.2; apparently quoted from the same dialogue, but of obscure application, 10.12.6.

iyarti vācam ariteva nāvam, 'lets go his voice as an oarsman his boat': of a bird of omen, 2.42.1; of Soma, 9.95.2.

Verses ascribing creative or cosmic acts to the gods (Henotheism).—In the preceding cases repeated *pādas* betray their formulaic character in that they are established and freely handled as items of the poet's technique, used in more or less different connexions and ways. Such a *pāda* must originally have expressed but one idea; yet the various surroundings in which it appears manage to conform so well with the primary idea that we are rarely, if ever, able to say just how and when that idea arose. Another rather numerous class of repeated *pādas* is not very different, except that their original application, in the nature of the case, is even less easy to distinguish from their applied use. I mean the *pādas* which describe the larger creative or cosmic activities of the gods. Because the subject is every time a theoretically omnipotent god, we have no means of ruling him out from even the most extravagant ascriptions of these creative and cosmic powers. As is well known, the characters of the Vedic gods are as a rule made up of only a few essential traits, to which are added features, notably certain great cosmical functions, which they share with a number of other gods. We come here upon the theme which has been treated frequently under the name of 'henotheism'. I am quite of the opinion that the notion of henotheism is not to be taken very seriously in the Veda. In a literature which depends so largely upon liturgic setting, as the Rig-Veda unquestionably does, every god as he takes his turn in the ritual is *eo ipso*, for the time being, of prime importance. The gods are figures in the ritualistic drama; they are much more important collectively than singly.¹ Their collective qualities are therefore easily transferred to each individual in turn. They also for the most part have a long past, rife with the chances of obliterating their individual traits, and consequent assimilation to one another. The statement is made, in 8.36.4, that Indra is the progenitor of heaven and earth (*janitā divo janitā prthivyāḥ*); the same statement is repeated of Soma in 9.98.4. It is, of course, impossible that both should be the father of the same children; what is more, we must not take the statement too seriously in either case, as an ultimate and sincere verity of Vedic or Aryan cosmology. Almost any other god would do equally well²; such an assertion in the Rig-Veda is a mere manner of speaking. This seems to me to be brought out by the cumulative testimony of these cosmic or creative *pādas*, as we may call them for short.

List of verses mentioning creative or cosmic acts.—Here we have, first of all, the vacillating notions of the poets as to who established, begot, built, filled, or controlled the two cosmic hemispheres (*rodasī*, *rajasī*), or heaven and earth:

vi yas tastambha rodasī: of Pavamāna Soma, 9.101.15; . . . rodasī cid urvi, of Varuṇa, 7.86.1.
vi yo mame rajasī sukratūyayā: of Sūrya, 1.160.4; . . . rajāṁsi amimīta sukratuh, of Vāc-
vānara, 6.7.7. Cf. yo rajāṁsi vimame pārthivāni, of Viṣṇu, 6.40.13.

¹ Cf. Bloomfield, *Religion of the Veda*, p. 64.

² Cf. 2.40.1, *somāpūṣaṇā . . . janana divo janana prthivyāḥ*—As far as any general (in distinction from ritualistic) qualities are concerned, in cases of Indra versus Soma (Indu), Indra is generally entitled to precedence; see p. 615.

āpaprūṣī pārthivāny uru rajo antarikṣam : of Sarasvatī, 6.61.11 ; ā paprāu pārthivam rajaḥ : of Indra, 1.81.5.
 ā rodasi aprūā (or, aprnāj) jāyamānaḥ : of Agni, 3.6.2 ; 10.45.6 ; of Vaiśvānara, 7.13.2 ; of Indra, 4.18.5.
 āpaprivān rodasi antarikṣam : of Agni, 1.73.8 ; of Sūrya, 10.139.2.
 ā rodasi vṛṣabho roraviti : of Agni, 10.8.1 ; of Brhaspati, 6.73.1.
 ubhe ā paprāu rodasi mahitvā : of Indra, 3.54.15 ; 4.16.5 ; of Sūrya, 8.25.18.
 janitā divo janitā prthivyaḥ : of Indra, 8.36.4 ; of Soma Pavamāna, 9.98.4. Cf. above, p. 575.
 divaḥ ca gnaḥ ca rājasi : of Varuṇa, 1.25.20 ; . . . rajataḥ, of Indra and some other divinity, 5.38.3.
 aprathayan prthivīm mātaram vi : of Aṅgirasah, 10.62.3 ; aprathataim, &c., of Indra and Soma, 6.72.2. Cf. sa dhārayat prthivīm paprathae ca, of Indra, 1.103.2 ; 2.15.2.
 paro divā para enā prthivya : of Viśvakarman, 10.82.5 ; of Vāc, 10.125.8.
 sam kṣopī sam u suryam : (sc. dadhuḥ) of Maruts, 8.7.22 ; (sc. adhūnuta) of Indra, 8.52 (Vāl. 4). 10.

Cosmic acts connected with the sun and heaven and light.—Next of divine attributes in scope and importance are those which ascribe to different gods the act of placing the sun in the sky ; illumining the spaces of the heavens (rocana) ; or dwelling in, or coming from the heavens or their shining regions :
 ā sūryam rohayad (or, rohayo) divi : of Indra, 1.7.3 ; 8.89.7 ; of Pavamāna Soma, 9.107.7 ; of Agni, 10.156.4. Cf. 7.78.3, and also under 1.32.4" ; 6.44.23^b.
 tvam sūryam arocayaḥ : of Indra, 8.98.2 ; yayā sūryam arocayaḥ : of Soma, 9.63.7.
 viçvam ā bhāsi (or, bhāti) rocanam : of Uṣas, 1.49.4 ; of Sūrya, 1.10.4 ; of Indra, 3.44.4.
 vibhrājau jyotiṣā svar agacho rocanam divaḥ : of Indra, 8.98.3 ; of Sūrya, 10.170.4.
 divaḥ cid rocanād adhi : of Uṣas, 1.49.1 ; of Maruts, 5.56.1 ; of Aśvins, 8.8.7.
 tā rocanā divyā dhārayanta : of Adityas, 2.27.9 ; of Indra (with Adityas), 5.29.1.
 triṣv ā rocanē divaḥ : of Viçve Devaḥ, 1.105.5 ; of Soma in a hymn to Indra, 8.69.8. Cf. trīṣve prsthē adhi rocanē divaḥ, of Soma, 9.86.27.
 nāma trīṣyam adhi rocanē divaḥ : in a hymn to Viṣṇu and Indra, 1.155.3 ; to Pavamāna Soma, 9.75.2.
 ubhā devā diviṣṛṣā : of Indra and Vāyu, 1.23.2 ; of Aśvins, 1.22.2.
 sam sūryeṇa rocase (or, rocate) : of Uṣas, 8.9.18 ; of Pavamāna Soma, 9.2.6.
 ā yad yoniḥ hiraṇyayam : (sc. sadataḥ) of Mitra and Varuṇa, 5.67.2 ; (sc. sīdati) of Pavamāna Soma, 9.64.20.
 madhye divaḥ svadhayā mādayante : of Pitarah, 10.15.14 ; . . . mādayethe, of Indra and Agni, 1.108.12.

Control of the world and its creatures and its laws by the gods.—In another group of set pādas different gods are placed in control of the world, or of particular parts of the world ; of its creatures, and of the races or clans of men ; of the sacrifice and divine law ; of the prosperity of gods ; and of universal power :
 yasmin viçvāni bhuvanāni tasthuḥ : of Parjanya, 7.101.4 ; of Viśvakarman, 10.82.6. Cf. eko viçvasya bhuvanasya rāja, of Indra 3.46.2 ; 6.36.4.
 sa retodhā vṛṣabhaḥ çaçvatīnām : of Parjanya, 7.101.6 ; of a Tvāṣṭar-like god, 3.56.3.
 viçvasya sthātur jagato janitriḥ : of the Waters, 6.50.7 ; . . . jagataḥ ca gopau, of Mitra and Varuṇa, 7.60.2 ; . . . jagataḥ ca mantavaḥ, of Viçve Devaḥ, 10.63.8. Cf. 4.53.6.
 dhartārā çarṣaṇinām : of Indra and Agni, 1.17.2 ; of Mitra and Varuṇa, 5.66.3.
 samrājau çarṣaṇinām : of Agni, 3.10.1 ; of Indra, 10.134.1. Cf. dhartārām mānuṣinām, of Agni, 5.9.3.
 viçvā yaç çarṣaṇir abhi : of Indra, 1.86.5 ; of Agni, 4.7.4 ; 5.23.1.
 yaḥ pañca çarṣaṇir abhi : of Agni, 7.15.2 ; of Pavamāna Soma, 9.101.9 ; yā, &c., of Indra and Agni.

vr̥ṣā sindhūnām vr̥ṣabha stiyānām : of Indra, 6.44.21 ; netā sindhūnām, &c., of Vāiṣvānara, 7.5.2
 imān ca naḥ prthivīm viśvadhāyā upakṣeti hitamitro na rājā : of Indra, 3.55.21 ; devo na yaḥ
 prthivīm, &c., of Agni, 1.73.3
 uruṁ yajñāya cakrathur u lokam : of Indra and Viṣṇu, 7.94.4 ; of Agni and Soma, 1.93.6.
 agnir deveṣu patyate 8.102.9 ; indur deveṣu patyate 9.45.4
 tantuṁ tanuṣya pūrvyam : of Agni, 1.142.1 ; . . . pūrvyam yathā vide, of Indra, 8.13.14
 yuyam ṛtasya rathyaḥ : of Ādityās, 7.66.12 ; of Viśve Devāḥ, 8.83.3. Cf. ṛtasya sāman (4.7.7,
 dhāman) ranayanta devāḥ 1.147.1 ; 4.7.7
 devo na yaḥ savitā satyamanmā : of Agni, 1.73.2 ; of Pavamāna Soma, 9.97.48
 ṛju marṣeṣu vrjinā ca paṇyan : of Agni, 4.1.17 ; of Sura, 6.51.2 ; of Sūrya, 7.60.2
 yudhā devebhyo varivaḥ cakartha : of Vāiṣvānara, 1.59.5 ; of Indra, 7.98.3
 uru jyotiḥ cakrathur āryāya : of Aṇvins, 1.117.21 ; uru jyotir janayann āryāya, of Vāiṣvānara, 7.5.6
 haste dadhāno naryā purūṇi : of Agni, 1.72.1 ; of Savitar, 7.45.1
 sadyo jajñāno havyo babhūtha : of Agni, 10.6.7 ; . . . babhūva, of Indra, 8.96.21

Verses expressing more general ideas that befit a religious text.—In the preceding cases of repeated pādas the question of primary origin and secondary use suggests itself everywhere, and yet cannot, as a rule, be answered. It is therefore not surprising that there is a large stock of other, less personal verses which represent merely a habit of expressing a familiar or constantly needed idea in a fixed form. The expression, as a rule, fits one place about as well as another, and offers by itself no chronological indication of any kind. I mean the pādas in which are told the more general sentiments or desires that are likely to crop out in any religious poetry. They involve on the one hand the rhetoric that fits such a literature, on the other the large body of ideas that deal with the mutual relations that are imagined to exist between gods and men. Both of these tend to run in definite grooves, presenting results of much selection and old habit. At times such expressions border upon the yet more habitual or mechanical domain of the refrains (see Part 3, section 3).

A complete or perfect classification of repeated pādas of this sort is, from the nature of the case, impossible ; yet they group themselves largely in such a way as to bring out the main lines of thought which engaged the minds of the Vedic poets, in distinction from ritualistic and mythological conceptions. The following lists are to be supplemented at some points by those which have been treated above (pp. 571 ff.).

Piety and service of the gods

Pious men and households

ye cid dhi pūrva ṛtasāpa āsan, in the Lopamudrā hymn, 1.179.2 ; ye cit pūrva ṛtasapah,
 10.154.4. Typical holy (sinless) saints of yore.
 ratnaṁ na dhiraḥ svapā atakṣam (sc. stomam), 5.2.11 ; (sc. brahma), 5.29.15 ; . . . atakṣiṣuḥ
 (sc. vācam), 1.130.6. Skill of the poets in their praise of the gods. Cf. under 1.114.9^a ;
 4.16.20^b ; 6.67.10^a.
 brahmā kas taṁ saparyati (sc. indram), 8.64.7 ; brahmā ko vaḥ saparyati (sc. marutaḥ), 8.7.20
 ratnaṁ devasya savitur iyanāḥ, of a pious jāspati, 7.38.6 . . . iyanāḥ, of the Aṅgiras, 7.52.3
 tuṁ (7.94.5, tā) hi ṣaṣvanta ilāte 5.14.3 ; 7.94.5
 naro yatra devayavo madanti 1.154.5 ; 7.97.1
 yat sunvate yajamānāya cikṣathaḥ 8.59 (Vāl. 11).1 ; . . . cikṣam 10.27.1

ya indrāya sunavāmety āha 4.25.4 ; 5.37.1

yajamānāya sunvate 5.26.5 ; 8.14.3 ; 17.10 ; 10.175.4 ; yajamānasya sunvataḥ 6.54.6 ; 60.15
sunoty ā ca dhāvati 7.32.6 ; sunuta ā ca dhāvataḥ 8.31.5. Cf. sunotā ca dhāvata AV. 6.2.1

juhota pra ca tiṣṭhata 1.15.9 ; 10.14.14

grāvā yatra madhuśud ucyate brhat 10.64.15 ; 100.8

satāḥ somaḥ pariśiktā madhūni 1.177.3 ; 7.24.3

priyaḥ sūrye priyo agnā bhavāti, of a pious worshipper, in an Indra hymn, 5.37.5 ; in an
Agni hymn, 10.45.10

(eṣām) sunman bhikṣeta martyaḥ 8.7.15 ; 18.1

dāgvāṁsam upa gachataṁ 1.47.3 ; 4.46.5

pibatāṁ dāguṣo grhe 4.46.6 ; 49.6 ; 8.22.8

gantārā dāguṣo grhe 8.3.10 ; 5.5 ; 22.3

yena gachathāḥ sukrto duronaṁ 1.117.2 ; yenopayāthaḥ sukrto, &c. 1.183.1

Gods as source of inspiration

somāpūṣaṇāv (6.52.16, agniparjanyāv) avatāṁ dhiyaṁ me 2.40.5 ; 6.52.16

iṣṭāna pipyātāṁ dhiyaḥ 5.71.2 ; 7.94.2 ; 9.19.2

aviṣṭāṁ dhiyo jigrtāṁ puramdhiḥ 4.50.11 ; 7.64.5 = 65.5 ; 97.7

kratuṁ punīta ānuṣak 8.12.11 ; . . . punata ānuṣak 8.53(Val. 5).6. Cf. kratuṁ punīta
ukthyam 8.13.1

daṁṣṭāṁ sacanta ūtayaḥ, 'help of the gods attaches itself to pious solid work,' 1.134.2 ; 3.13.2

Barhis: spreading of the sacrificial straw as act of piety

strpita barhiḥ ānuṣak 1.13.5 ; strpanti, &c. 8.45.1 ; tistire, &c. 3.41.2

edaṁ barhiḥ yajamānasya sīda 3.53.3 ; 6.23.7

stīrṇe barhiṣi samidhāne agnāu 4.3.11 ; 6.52.17

edaṁ barhiḥ sado mama 3.24.3 ; 8.17.1

idaṁ no barhiḥ āsado 1.13.7 ; 8.65.6 ; 10.188.1

{ ā barhiḥ sīdataṁ nara (8.87.4, sumat) 1.47.8 ; 8.87.2, 4

{ sīdataṁ barhiḥ ā sumat 1.142.7

asadyāsmin barhiṣi mādāyadhvam 6.12.13 ; . . . mādāyethām 6.68.11 ; . . . mādāyasva 10.17.8

mandāno asya barhiṣo vi rājasi 8.13.4 ; 15.5

janāso vṛktabarhiṣaḥ 5.23.3 ; 35.6 ; 8.5.17 ; 6.37 ; janāya vṛktabarhiṣe 3.59.9. Cf. 6.11.5.

Prayers and hymns: call upon the gods

adhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9 ; 10.78.8

itāṁ stomāṁ juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16

stomo vāhiṣṭho antamaḥ 6.45.30 ; 8.5.18

upemāṁ suṣṭutīm mama 8.5.30 ; 8.6

stomebhir havanaḥrutā (8.12.23, 'grutam) 6.59.10 ; 8.8.7 ; 12.23

ukthoṁ madaḥ ca cāsyate 1.86.4 ; 4.49.1

mandasva dhītibhir hitaḥ 8.60.4 ; 10.140.3

upā brahmāṇi ṛṇava imā naḥ 6.40.4 ; 7.29.2

upā brahmāṇi ṛṇutaṁ giro (6.69.7, havam) me 6.69.4, 7

ṛṇutaṁ jaritur havam 7.94.2 ; 8.85.4 ; ṛṇudhī, &c. 8.13.7

imā u śu ṛudhi girāḥ 1.26.5 ; 45.5 ; 2.6.1

sa dhībhir astu sanitā 4.37.6 ; 8.19.9

sisāsanto manāmahe 8.95.3 ; 9.61.11

devāṁ martāsa ūtaye 3.9.1 ; 5.22.3 ; 8.11.6 ; . . . ūtaye havāmahe 1.144.5

nāwāni cid dadhire yajñiyāni 1.72.3 ; 6.1.4

Cf. under 1.8.10^b ; 17.2^b ; 77.4^d ; 8.12.10^a.

Soma-sacrifices and others

asya somasya pītaye 1.23.1 ; 32.1 ; 4.49.5 ; 5.71.3 ; 6.59.10 ; 8.76.6 ; 94.10-12

ā yātāṁ somapītaye 4.47.3 ; 8.22.8

somapā somapītaye 1.21.3 ; 4.49.3

sutāvanto havāmahe 8.17.3 ; 51 (Vāl. 3).6 ; 61.14 ; 93.30. Cf. under 1.84.9^b ; 4.45.5^l.
 prayasvanto havāmahe 5.20.3 ; 7.94.6 ; 8.65.6
 imam no yajñam ā gatam (9.5.8, gaman) 5.5.7 ; 9.5.8
 juṣethām yajñam iṣṭaye 5.78.3 ; 8.38.4
 juṣethām yajñam bodhataṁ havasya me 2.36.6 ; 8.35.4
 yajñair vidhema namasā havirbhiḥ 2.35.12 ; 4.50.6
 queci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ 1.121.5 ; 10.61.11
 Cf. also under 4.6.3^a.

Expiatory formulas and the like

Passages which deal with sin against the gods and its expiation begin to take on set forms in the Rig-Veda. In the later ritual literature this theme (prayac-citta) grows in importance and in definiteness of statement, as when, e.g., the expiatory stanza, RV. 4.2.14, starts a long train of similar products, TB. 3.7.12.3 ; TA. 2.31 ; 10.24 ; BDh. 2.4.7 ; 4.1.3¹. The following repeated pādas belong to this sphere ; it would be an easy task to collect from the later mantras further parallels in large numbers ; see Bloomfield, *The Atharva-Veda*, p. 83 ff., and especially note 3 at the bottom of p. 85 :

yad va āgāḥ puruṣatā karāma 7.57.4 ; 10.15.6. Cf. also 4.12.4.
 yat te (10.2.4, yad vo) vayanṁ pramināma vratani 8.48.9 ; 10.2.4
 yat sin āgaḥ cakrmā tat su mṛṣta 1.179.5 ; . . . mṛṣa 7.93.7. Cf. yat sin āgaḥ cakrmā cīcrathas
 tat 5.85.7
 sakḥayam va sadam id bhrātaram va 5.85.7 ; . . . sadam ij jaspatiṁ vā 1.185.8
 (yad . . .) abhidrohaṁ manuṣyāc carāmasi 7.89.5 ; (yad . . .) abhidrohaṁ carāmasi 10.164.4
 yad vā ghā satyam uta yan na vidma 5.85.8 ; 10.139.5
 mā va eno anyakṛtām bhujema mā tat karma vasavo yac caryadhve 6.51.7 ; mā vo bhujemān-
 yajātām eno mā tat karma, &c. 7.52.2. Cf. my *Vedic Concordance*, under anyakṛtas-
 yainaso, &c.
 ajāiṣṇadyāsanāma cabhūmānāgaso vayanṁ 8.47.18 ; 10.164.5
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4 ; pra ye mitrasya varuṇasya dhāma . . .
 minanti 10.89.8. Cf. under 1.24.10^c ; 69.7^a ; 7.47.3^c.
 tā no mṛṣta idṛge 1.17.1 ; 6.60.5 ; sa no mṛṣtidṛge 4.57.1

Rivalry for the favour and presence of the gods

The marked notion that the gods cannot be in several places at the same time ; that, therefore, their attendance upon one's own sacrifice must be secured by special cajolery, is an important Rig-Vedic theme. I have dealt with this recently in a sufficiently exhaustive manner in my paper 'On conflicting prayers and sacrifices', *Johns Hopkins University Circulars*, 1906, nr. 10, pp. 1049 ff. The following group of repeated verses and distichs bears directly upon this topic :

mā riraman yajamānāso anye 2.18.3 ; 3.35.5. Cf. 10.160.1, mā tvā yajamānāso anye nī riraman.
 mā vām anye nī yaman devayantaḥ 4.44.5 ; 7.69.6
 asmākam astu kevalaḥ 1.7.10 ; 13.10
 nānā havanta ūtaye 8.1.3 ; 15.12 ; 86.5
 yad indra prāg apāg udañ nyañ vā hūya-e nṛbhiḥ 8.4.1 ; 65.1

¹ Cf. the author, *Johns Hopkins University Circulars*, 1906, pp. 1064 ff.

yac cakrāsi parāvati yad arvāvati vṛtrahan 8.13.15 ; 97.4
 yan nāsatyā parāvati yad vā stho adhi turvaçe 1.47.7 ; . . . adhy ambare 8.8.14
 tīraç cid aryaḥ savanā purūṇi 4.29.1 ; . . . savanā vasa gahi 8.66.12
 asme te santu sakhyā çivāni 7.22.9 ; 10.23.7
 puruhūtaṁ puruṣtutam 8.15.1 ; 92.2
 puruhūta janānām 9.52.4 ; 64.27
 indraḥ purū puruhūtaḥ 8.2.32 ; 16.7
 brahmā ko vaḥ (8.64.7, kas taṁ) saparyati 8.7.20 ; 64.7

Protection of the gods in misfortune, against enemies, etc.

Getting over misfortune

apo na nāvā duritā tarema 6.68.8 ; 7.56.3
 atārīṣma tamasaṣ pāram asya 1.92.6 ; 183.6 ; 184.6 ; 7.73.1
 tā (sc. duritā) tarema tavāvasā tarema 6.2.11 = 6.14.6 ; 6.15.15
 svastibhir ati durgāni viçvā 1.189.2 ; 10.56.7
 sa (6.61.9, sā) no viçvā ati dviṣaḥ 5.20.3 ; 6.61.9

Protection and help in general

viçe janāya mahi çarma yachatam 1.93.8 ; 7.82.1
 çarma yachantu saprathaḥ 10.126.7 ; . . . sapratho yad imahe 8.18.3
 asanabhyaṁ çarma bahulaṁ vi yantana (6.51.5, yanta 5.55.9 ; 6.51.5
 chardir yantam adābhyam 8.5.12 ; 85.5
 pra ṇo yachatād (8.9.1, prāsmāi yachatam) avṛkaṁ prthu chardih 1.48.15 ; 8.9.1
 pra ṇa spārhābir ūtibhis tīretam (7.58.3, tīreta) 7.58.3 ; 84.3
 avāṁsy ā vṛṇīmahe 8.26.21 ; 67.4
 sakhitvam ā vṛṇīmahe (10.133.6, rahhāmahe) 9.61.4 ; 65.9 ; 10.133.6
 vṛṇīmahe sakhyāya 9.66.18 ; . . . sakhyāya priyāya 4.41.7
 sahasriṇibhir ūtibhiḥ 1.30.8 ; 10.134.4

Against plots, hostilities, and misfortune

mā naḥ . . . araruṣo dhūrtili prañāṁ martyasya 1.18.3 ; 9.94.8
 pāhi dhūrter arāvṇaḥ (7.1.13, araruṣo aghāyoh) 1.36.15 ; 7.1.13
 apaghanto arāvṇaḥ 9.13.9 ; 63.5
 aghā aryo arātayaḥ 6.48.16 ; 59.8
 mā no duḥçaṁsa içata 1.23.9 ; 7.94.7 ; . . . içatā vivakṣase 10.25.7. Cf. 2.23.10.
 mā na (6.28.7, va) stena içata māghaçaṁsaḥ 2.42.3 ; 6.28.7
 duḥçaṁsaṁ martyaṁ ripum 8.18.4 ; duḥçaṁso martyo ripuḥ 2.41.8
 apa sedhata durmatim 8.18.10 ; 10.175.2
 yo asmāṁ ādideçati 9.52.4 ; 10.134.2
 nakiṣ taṁ karmaṇā naçat 8.31.17 ; 70.3
 mā no rīradhataṁ nide 7.94.3 ; 8.8.13
 bādhasva dūre (6.74.2, āre bādhetthām) nirṛtim parācāhi 1.24.9 ; 6.74.2
 āraç cid dveṣaḥ sanutar yuyotu (10.77.6, yuyota 6.47.13 = 10.131.7 ; 10.77.6 ; āraç cid dveṣo
 vṛṣaṇo yuyota 7.58.6
 vy asmad dveṣo vitarāṁ (6.44.6, yuyavad) vy aṇhaḥ 2.33.2 ; 6.44.6
 viçvā apa dviṣo jahi 9.13.8 ; 61.28
 urvīm gavyūtim abhayaṁ ca nas kṛdhi 9.78.6 ; . . . abhayaṁ kṛdhi naḥ 7.77.4
 pānti martyaṁ riṣaḥ 1.41.2 ; 5.67.3
 ariṣyantaḥ sacemahi 2.8.6 ; ariṣyanto ni pāyubhiḥ sacemahi 8.25.11
 prati sma deva riṣataḥ 7.15.13 ; 8.44.11
 ariṣtaḥ sarva edhate 1.41.2 ; ariṣtaḥ sa marto viçva edhate 10.63.13
 prāktād apāktād adharād udaktāt (sc. abhi jahi rakṣasaḥ) 7.104.19 ; paçcāt purastād adharād
 udaktāt (sc. pari pāhi) 10.87.21

Destruction of enemies

andhenāmītrās tamsā sacantām 10.89.15 ; 103.12
 viçvasya jantor adhamāni cakāra 5.32.7 ; . . . adhamas padīṣṭa 7.104.16
 sāsaḥyāma pr̥tanyataḥ 1.80.4 ; 8.40.7 ; 9.61.29 ; indratvotāḥ sāsaḥyāma, &c. 1.132.1
 abhi syāma pr̥tanyataḥ 2.8.6 ; 9.35.3

Prayers for long life, offspring, prosperity, and liberal patronage**Long life**

paçyema nu sūryam uccarantam 6.52.5 ; 10.59.4 ; jyok paçyāt (10.59.6, paçyema) sūryam
 uccarantam 4.25.4 ; 10.59.6
 prati (10.37.7, jyog jīvāḥ prati) paçyema sūrya 10.37.7 ; 158.5
 jyok ca sūryaṁ dṛçe 1.23.21 ; 10.9.7 ; 57.4
 prāyus tāriṣṭam nī rapāṁsi mr̥kṣatam 1.34.11 ; 157.4
 tvām stoṣāma tvayā suvirāḥ dr̥ghīya āyuh pratarāni dadhānāḥ 1.53.11 ; 115.8
 viçvam āyur vy aṇavat 1.93.3 ; . . . aṇutaḥ 8.31.8 ; . . . aṇutam 10.85.42
 aganma yatra pratiranta āyuh 1.113.16 ; 8.48.11
 jīvema (10.85.39, jīvāti) çaradaḥ çatam 7.66.16 ; 10.85.39
 sahasrasāve pra tiranta āyuh 3.53.7 ; 7.103.10
 Cf. under 3.53.18^a ; 4.12.6^d ; 8.8.22^e ; 10.18.6^d ; 37.7^d.

Sons and servants

sa no rāsva suviryam 5.13.5 ; 8.98.12
 suvirāso vidatham ā vadema 1.117.25 ; 2.12.15 ; 8.48.14
 suviriyasya patayaḥ syāma 4.51.10 ; 6.47.12 = 10.131.6 ; 9.89.7 ; 95.5
 brhad vadema vidathe suvirāḥ. Refrain.
 dhiyā syāma rathyaḥ sadāsāḥ 4.16.21 = 4.17.21 ; 56.4
 apatyasācam çrutyam rarāthe (1.117.23, rarāthām) 1.117.23 ; 6.72.5
 bhakṣīmahi prajām iṣam 7.96.6 ; 9.8.9
 çam no bhūtam (or bhava, or astu) dvipade catuṣpade 6.74.1 ; 7.54.1 ; 10.85.43, 44 ; 165.1

Goods and blessings in general

abhi viçvāni vāryā 9.42.5 ; 66.4
 viçvaṁ puṣyanti vāryam 1.81.9 ; 5.6.6 ; . . . puṣyasi vāryam 10.133.2
 vaṁsvā no vāryā puru 8.23.27 ; 60.14
 içānam vāryānām 1.5.2 ; 24.3 ; içānā, &c. 10.9.5 ; içe yo, &c. 8.71.13
 tvam içeṣe vaṣūnām (1.170.5, vaṣupate vaṣūnām) 1.170.5 ; 8.71.8
 viçvā vāmāni dhimahi 5.82.6 ; 8.22.18 ; 103.5
 dhuḥṣanta pipyuṣim iṣam 8.7.3 ; dhuḥṣasva, &c. 8.54 (Vāl.6).7 ; 9.61.15 ; dhuḥṣasva pipyuṣim
 iṣam avā ca nah 8.13.25
 çreṣṭham no dhehi vāryam (10.24.2, vāryam vivakṣase) 3.21.2 ; 10.24.2
 dadhad ratnāni dāçuṣe 4.15.3 ; 9.3.6
 vasu martāya dāçuṣe 1.84.7 ; 9.98.4
 pra no (10.45.9, tam) naya pratarāni vasyo aha 6.47.7 ; 10.45.9 ; pra no naya vasyo aha 8.71.6
 iṣam ūrjam sukṣitīm viçvam ābhāḥ 10.20.10 ; 92.12

Wealth, especially in cattle and horses

rāyas poṣam yajamānāya dhattam 8.59 (Vāl.11).7 ; . . . dhehi 10.17.9 ; . . . dhārāya 10.122.8
 vayanī syāma patayo rayīnām 4.50.6, &c.
 rayīm piçāṅgam bahulaṁ vasimahi (9.107.21, puruṣpr̥ham) 9.72.8 ; 107.21
 vi no rāyo duro vṛdhi 9.45.3 ; 64.3

asme rayim ni dhāraya 1.30.32 ; 10.24.1
 iṇānaṁ rāya imahe 6.54.8 ; 8.26.22 ; 53(Vāl.5).1
 rayim gr̥natsu dhāraya (5.86.6, didh̥tam) 5.86.6 ; 8.13.12
 sa naḥ punāna (or, sa na stavāna) ā bhara (sc. rayim) 1.12.11 ; 8.24.3 ; 9.40.5 ; 61.6
 ṛbhum ṛbhuksaṇo rayim 4.37.5 ; ṛbhuksaṇam ṛbhūm rayim 8.93.34
 arvadbhir (1.26.3, sa putrāir ; 10.147.4, makṣū sa) vājam bharate dhanā nṛbhiḥ 1.64.13 ;
 2.26.3 ; 10.147.4
 mahah sa rāya egate, 'he speedily arrives at great wealth', 1.149.1 ; 10.93.6
 purukṣum viçvadhāyasam 8.5.15 ; 7.1.3
 rayim dhattam vasumantam purukṣum 7.84.4 ; rayim dhattho, &c. 6.68.6 ; rayim dhatta, &c.
 4.34.10 ; rayim dhattam çatagvinam (1.159.5, vasumantam çatagvinam) 1.159.5 ; 4.49.4
 makṣū gomantam imahe 8.33.3 ; 88.2
 gavām poṣam svaçvyam 1.93.2 ; 9.65.17
 uta no gomatiṣaḥ 5.79.8 ; 8.5.9 ; 9.62.24
 gamema gomati vraje 8.46.9 ; 51(Vāl.3).5
 açvasā vājasā uta 9.2.10 ; açvasūm vājasām uta 6.53.10
 rayim gomantam açvinam 8.6.9 ; 9.62.12 ; 63.12 ; 67.6
 vrajam gomantam açvinam 10.60.7 ; . . . açvinam vivakṣase 10.25.5
 açvavad gomad yavamāt (9.69.8, yavamāt suviryam) 8.93.3 ; 9.69.8

Great or lasting fame

abhi vājam uta çavaḥ 9.1.4 ; 6.3 ; 51.5 ; 63.12
 varco dhā yajñavāhase 3.8.3 ; 24.1
 asme dhehi çravo br̥hat 1.9.8 ; 44.2 ; 8.65.9
 sa dhatte aksiti çavaḥ 1.40.4 ; 8.103.5 ; dadhāno aksiti çavaḥ 9.66.7
 asme bhadrā sāuçravasāni santu 6.1.12 ; 74.2
 asmadyak saṁ mimihi çravānsi 3.54.22 ; 5.4.2 ; 6.19.3
 āisu dhā viravad yaçāḥ 4.32.12 ; 5.79.6
 ahūmahī çravasyavaḥ 6.45.10 ; 8.24.18 ; juhūmasi çravasyavaḥ 8.52(Vāl.4).4
 çavaḥ sūribhyo amṛtam vasutvanam 7.81.6 ; 8.13.12
 yaçāç cakre asāmy ā 1.25.15 ; 10.22.1

Liberal patronage

coda rādho maghonām 1.48.2 ; 7.96.2
 parsi rādho maghonām 8.103.7 ; 9.1.3
 patiṁ turasya rādhasaḥ 6.44.5 ; pati, &c. 5.86.4
 kim aṅga radhracodanaḥ 8.80.3 ; . . . radhracodanam tvāhuḥ 6.44.10
 rakṣa ca no maghonaḥ pāhi sūrin 1.54.11 ; 10.61.22
 uta trāyasva gr̥nato maghonaḥ 10.22.15 ; 148.4

Figures of Speech and Formulas

A considerable number of similes, either extending over an entire pada, or occupying most of it, have become set formulas repeated one or more times. I have treated a number of these above (p. 574) by way of illustrating the different surroundings and connexions in which such a formulaic pada may be encased. In this rubric padas which involve figures of speech are gathered together as fully as possible. Especially noticeable is the group of padas which describe ready motion or action by the simile of waters on the way to the sea ; or waters going down a hill ; or, again, those which compare abundance with the ocean itself :

samudram iva sindhavaḥ 8.6.35 ; 92.22 ; 9.108.16
 samudrāyeva sindhavaḥ 8.6.4 ; 44.25
 samudra (10.62.9, vi sindhur) iva paprathe 8.3.4 ; 10.62.9

samudre na (3.36.7, samudreṇa) sindhavo yādamānāḥ 3.36.7 ; 6.19.5

samudraṁ na sañcaraṇe sañisyavaḥ 1.56.2 ; 4.55.6

āpo na pravatā yatīḥ 8.6.34 ; 13.8 ; 9.24.2. Cf. 9.17.1

samudra iva piivate 1.8.7 ; 8.12.5

Cf. also under 6.44.20^b.

The following contains the pādas which are largely taken up with poetic figures of speech of considerable variety of theme ; and contains, in addition, quite a group of statements which have assumed a marked formulaic character.

Various similes

gāvo na yavaseṣv ā 1.91.13 ; 8.92.12. Expression of delight.

raṇaṁ gāvo na yavase 5.53.16 ; 10.25.1. Expression of delight.

vatsaṁ gāvo na dhenavaḥ 6.45.28 ; vatsaṁ jātaṁ na dhenavaḥ 9.100.7 ; gāvo vatsaṁ na mātaraḥ 9.12.2. Expression of motherly love.

vatsaṁ sañciṣvarīr yathā 8.69.11 ; 9.14.3. Expression of motherly love.

saṁ i vatsaṁ na mātṛbhīḥ 9.104.2 ; saṁ vatsa iva mātṛbhīḥ 9.105.2 ; saṁ vatsāso na mātṛbhīḥ 8.72.14. Expression of motherly love.

agne vatsaṁ na svasareṣu dhenavaḥ 2.2.2 ; abhi vatsaṁ, &c. 8.88.1. Expression of motherly love.

indra vatsaṁ na mātaraḥ 6.45.17 ; 8.95.1. Expression of motherly love.

vadhūyur iva yoṣaṇām 3.52.3 = 4.32.6 ; 3.62.8. Expression of longing.

indraṁ (9.84.2 induh) śiṣakty uṣasaṁ na sūryaḥ. Expression of longing.

jāyeva patya uṇatī suvāsāḥ 1.124.7 ; 4.3.3 ; 10.71.4 ; 91.13. Expression of longing.

agne paṇur na yavase 5.9.4 ; 6.2.9. Simile for Agni's voracity.

haṁsā iva cṛetiṇo yatante, of array of horses in āvastuti, 1.163.10 ; . . . yatānāḥ, of sacrifice posts, 3.8.9. Expression of orderly array.

urgo na bhīmaḥ kucaro giriṣṭhāḥ 1.154.2 ; 10.180.2. Expression of majestic power.

dyāur na prathīnā cavaḥ, 'might extensive as the heavens', 1.8.5 ; 8.56 Vāl. 8).1. Expression of wide power or scope.

vayā ivānu rohate, grows like the branch of a tree, or 'like a lusty youth' (४, 2.5.4 ; 8.13.6. Expression of easy prosperity.

vājayanto rathā iva, 'like chariots winning a race', 8.3.15 ; 9.67.17. Expression for success.

Cf. vājayantam avā ratham, 5.35.7, and bhujyūn vajeṣu pūrvyam (sc. ratham), 8.22.2.

tam arvantaṁ na sānasīm, 'him like a successful racehorse', 4.15.6 ; 8.102.12. Expression for attention to God Agni by his worshippers.

sīdāḥ chyeno na yonim ā 9.61.21 ; 65.19 ; chyeno na yonim āsadat 9.62.4 ; . . . yonim ghṛta-vantam āsadam 9.82.1. Comparison of soma in its vat with an eagle in its nest.

arāṇ na nemiḥ parī tā babhūva (1.141.9, paribhūr ajāyathāḥ) 6.32.15 ; 141.9. Expression for enfolding protection.

rathaṁ na dhīraḥ svapā atakṣam (1.130.6, atakṣiṣuh) 1.130.6 ; 5.2.11 ; 29.15. Complacent estimate of the compositions of poets.

mīḥ saptīr na vājayuh 9.106.12 ; 107.11. Comparison of soma with a racehorse.

Miscellaneous statements which have assumed a formulaic character

sā no duhiyad yavaseva gatvī sahasradhārā payasā mahi gāuh 4.41.5 ; 10.101.9. Description of dhī, 'pious thought'.

ṛtasya sāman (4.7.7, dhāman) raṇayanta devāḥ 1.147.1 ; 4.7.7. Expression of the gods' delight in cosmic or ritualistic law. Cf. yūyam ṛtasya rathyaḥ, of Adityas and Viṣṇo Devāḥ, 7.66.12 ; 8.83.3.

anyasyā vatsaṁ rihati nimāya kayā bhuvā nī dadhe dhenur ūdhaḥ 3.55.13 ; 10.27.14. Cosmic-mystic expression.

ko addha veda ka iha pra vocat 3.54.5 ; 10.129.6. Cosmic-mystic expression. Cf. ka iha dadarṣa ka iha pra vocat 10.10.6.

- kiṃ svid vanam ka u sa vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ 10.31.7 ; 81.4. Cosmic-mystic expression.
- prati vām sūra udite 7.66.6 ; ... udite vidhema 7.63.5 ; ... udite sūktāiḥ 7.65.1. Designation of morn-tide.
- yad adya sūra udite 7.76.4 ; 8.27.21 ; yad adya sūrya udyati 8.27.19. Designation of morn-tide.
- aktor vyūṣṭāu paritakmyāyāḥ (6.24.9, paritakmyāyām) 5.30.13 ; 6.24.9. Designation of morn-tide.
- madhyamādaya uditā sūryasya 5.69.3 ; 76.3. Expression for times of the day.
- madhva cētanty abhito virapcam : of wells, 4.50.3 ; of Parjanya's buckets, 7.101.4. Designation of abundance.
- gobhir aṣṇebhir vasubhir hiraṇyāiḥ (10.108.7, nyrṣṭaḥ) 7.90.6 ; 10.108.7. Description of abundant wealth in charge of gods, or demons.
- utso deva hiraṇyayaḥ, 'thou art, O god, a spring of gold', 8.61.6 ; 9.107.4. Description of abundance.
- udneva koṣam vasunā nyrṣṭam 4.20.6 ; koṣam na pūrnam vasunā nyrṣṭam 10.42.2. Description of fullness.
- indrāya somaṃ suṣutaṃ bharantaḥ : of rivers bringing soma to Indra, 3.36.7 ; ... bharantiḥ, of waters bringing soma to Indra, 10.30.13. Expressions for treating soma with water.
- sākam sūryasya raqmibhiḥ 1.47.7 ; 137.2 ; 5.79.8 ; 8.101.2. Expression for divine brilliance.
- viçvā adhi çriyo dadhe 2.4.5 ; ... çriyo 'dhita 10.127.1 ; ... çriyo dhiṣe vivakṣase 10.21.3. Expression for divine loveliness.
- viçvā rūpaṇy āviṣaṇ 7.55.1 ; 8.15.3 ; 9.25.4. Expression for divine pervasiveness.
- Cf. also under 1.23.15^c ; 24.10^c ; 30.21^c ; 83.1^a ; 129.2^a ; 9.92.6^a.

Repetitions relating to the gods

The culminating circumstance in Rig-Veda repetitions is their relation to the individual gods. The phenomena present themselves under two main aspects, one about as important as the other. First, identical or nearly identical pādas, distichs, or stanzas are used two or more times of the same god, but of no other god. Secondly, the same kind of units may be used of different gods.

Repetitions relating to one and the same god.—As regards the first class, there is frequently no reason why the same expression should not be employed with one god as well as another. For example, vaṇsvā no vāryā puru is addressed to Agni only, 8.23.27 ; 60.14 ; in like wise, devaṃ martāsa ūtaye (havāmahe, or the like) to the same god, 1.144.5 ; 3.9.1 ; 5.22.3 ; 8.11.6. It is a mere accident that these pādas are not used, e.g., in connexion with Indra ; they fit him just as well. In most cases, however, the pādas repeated in the service of a particular god present themselves as salient and standard expressions of his particular character and activity, in distinction from other gods. They are, as it were, his Leit-motifs, in the Wagnerian sense. We can tell from the pāda itself what god is meant ; an occasional infringement is in the nature of an oddity. So, e.g., the testimony of the pāda, agne devāṃ ihā vaha, 1.12.3, 10 ; 15.4, is not needed to show that the following pādas belong to Agni :

sa devāṃ eha vakṣati 1.1.2 ; 4.8.2
 ā devaṃ vakṣi yakṣi ca 5.26.1 ; 6.16.2 ; 8.102.16
 devāṃ ā vitaye vaha 5.26.2 ; 7.16.4

In the same way we know that Agni is the subject of havyavāham amartyam, 3.10.9, &c. ; or of yajīṣṭho havyavāhanaḥ and the like in 1.36.10, &c. ; or of

devebhyo havyaavāhana in 3.9.6, &c. It comes, therefore, in the nature of a surprise to find the pāda devebhyo havyaavāhanah apparently attributed to Indra in 10.119.13; see under 3.9.6.

Indra's character is particularly marked on account of the feats which he performs, and the names of the demons which he slays. I have been tempted to write what would be an approximately complete history of Indra in passages repeated one or more times, but have refrained because the classified list of his double or multiple pādas given below (pp. 592 ff.) speaks for itself; see especially under the heading, 'Indra as demiurge and cosmic power', on p. 593. The most conspicuous and at the same time most monotonous mass of repetitions is in the ninth book, the collection of pavamāna-stotras; here practically every important statement about the preparation of the drink and cult of the god Soma is repeated *ad nauseam*. This is so because the ninth book is the collective Soma-book of all the Vedic Rishis fused by the redactors into a single corpus,¹ to be recited by the udgātars. Either the ritual aspect of these hymns was so obvious and compelling as to override any other consideration; or the hymns themselves, being associated with the traditional Rishi families only to a minor extent, and in a confused manner, resisted attempts at profitable historical arrangement. See Ludwig, *Der Rig-Veda*, vol. iii, p. 43; Oldenberg, *Prol.* p. 249 ff.; Geldner, *Ved. Stud.* iii. 99; and below, p. 644.

Other gods have their salient pādas repeated in proportion to the number of hymns devoted to their service. So particularly the Aṣvins, because of their wonderful deeds; the Maruts, because they are the most picturesque of the multiple gods; Uṣas, because of her very own grace and beauty which just miss quite covering up the angularity of her ritual skeleton.² To a lesser extent the old Ādityas, with Mitra and Varuṇa at their head, because their abstract and ethical qualities are not plastic, and tend to be stated in the same words. Even the few hymns to the Ṛbhus speak in formulaic pādas of their very fine magic work³ as contrivers of all sorts of wonderful objects. The repeated pādas are the vertebrae of the bodies of the gods.

Repetitions relating to different gods.—On the other hand, identical or nearly identical pādas are attributed to different gods. In the main this touches their character and their ritual treatment at points where they are naturally alike, similar, or indifferent. No comment is needed in regard to the use, e.g., of the pādas, Ṛṇāṇā vāryāṇāṃ in connexion with Indra, 1.5.2; with Savitar, 1.24.3; Ṛṇā vāryāṇāṃ with the Waters, 10.9.5; Ṛṇe yo vāryāṇāṃ with Agni, 8.71.13; or, Ṛṇāṇā rāya imahe with Pūṣan, 6.54.8; with Vāyu, 8.26.22; with Indra, 8.53 (Val. 5).1. Such, and many similar statements fit every Vedic god, clear up to the abstract Hiranyagarbha-Prajāpati to whom is addressed in

¹ Cf. the pointed expression, 9.67.31, 32, pavamāniḥ . . . ṛṣibhiḥ saṃbhṛtaṃ rasam.

² See Bloomfield, *Religion of the Veda*, pp. 66-75.

³ Cf. their nivid, Ṛṇ. 8.20: . . . viṣṭvi svapasah, karmaṇa suhastāḥ, . . . ṇamyā ṇamiṣṭhāḥ, ṇacyā ṇaciṣṭhāḥ . . . citrāṇ citrābhir ūtibhiḥ.

10.121.10 the frequent prayer, 'may we be lords of riches'! (*vayaṁ syāma patayo rayīṇām*). Or, again, it is natural to say of both *Uṣas* and *Sūrya* that 'they create light for all the world', *jyotir viçvasmai bhuvanāya kṛṇvatī* (*kṛṇvan*), 1.92.4 ; 4.14.2. I have shown above (pp. 575 ff.) that the broader cosmic activities are, according to settled Vedic habit of thought, attributed to many of the gods in turn. E.g. *Indra*, *Agni*, and *Pavamāna Soma* each places the sun in the sky. We may regard it as a principle, that the application of the same *pāda* to different gods, when general ideas of any sort are involved, does not signify anything in Vedic interpretation or criticism beyond the fact that the gods are felt, syncretically, to be a good deal of one and the same sort. Bergaigne's interesting theory about the mythic identity in heaven of *Agni* and *Soma*, in distinction from their material and ritualistic individuality upon earth (*La Religion Védique*, i. 165 ff.), does not derive much aid and comfort from the repeated *pādas* which concern the two gods.¹ They are not very numerous, and they are precisely of the sort spoken of just now : general, broadly cosmic, or rhetorical ; see p. 612, below. At most we may remember that both are mighty gods ; are brilliantly luminous² ; have descended from heaven ; and are the main factors in the ritual. It is therefore natural that they should be correlated, and that their correlation should at times be exaggerated beyond the point of intrinsic fitness.

Some nice points of Vedic criticism, especially as regards relative date, attach themselves to *pādas* repeated in connexion with different gods. The mechanical imitativeness, and the tangle of ideas which, I am sure, had become habitual with the Vedic poets even before the time of the *Rig-Veda* redaction, comes out very strongly in these transfers from god to god. In the body of this work many repeated passages definitely show these qualities in one of the parallel forms ; in many others we suspect it without being able to render clear proof.

Repetitions containing similes based on verses containing direct statements.—This matter has been alluded to above (p. 574) ; it may be well to illustrate it by additional examples, and in connexion with a variety of gods involved. Thus particularly it is interesting to observe that the poets occasionally compare one god with another in such a way that the original and the compared are clearly distinguished : the compared is palpably secondary. The statement is made three times that 'Savitar has placed a light or beacon on high' :

ūrdhvaṁ bhānuṁ savitā devo açret 4.13.2 ; 7.72.4

ūrdhvaṁ ketuṁ savitā devo açret 4.14.2

If, now, we find the statement about *Agni*, that he 'like Savitar has placed a light on high' :

ūrdhvaṁ bhānuṁ savitev açret 4.6.2

there can be no doubt that this *pāda* is patterned after the other three.

¹ Cf. under 1.95.8^a.

² Cf. *çardhan tamāṁsi jighnase*, of *Agni* 8.43.32 ; of *Soma* 9.61.19. In 9.96.17^b *Soma* as *vahni* is assimilated to *Agni*, but so are other gods.

In 1.73.3 it is declared that Agni like a god, nourishing all beings, dwells upon the earth, &c., *devo na yaḥ pṛthivīm viçvadhāyā upakṣeti*, &c. This, of itself, would pass well enough, that is to say, without arousing any kind of critical alertness. Yet we might note how bathetic is the statement that Agni does anything at all *like a god*. For in the Rig-Veda Agni is *himself a god*. We find, however, the same statement without comparison made in regard to Indra in 3.55.21, *imām ca naḥ pṛthivīm viçvadhāyā upakṣeti*, &c. At once it is clear that the deva with whom Agni is compared is the deva *par excellence*, Indra, the god and king. For this and other reasons, which may be studied under 1.73.3, the latter stanza betrays itself as an imitation of 3.55.21.

An excellent example is furnished by the relation of 5.80.6 to 6.50.8. In the latter stanza it is stated that Savitar unfolds treasures for the pious like the face of Uṣas, *yo . . . uṣaso na pratikaṁ vyūrṇute dāḥṣe vāryāni*. The comparison is rather forced; the poet is reminded of Uṣas' brightness, because he has in very fact borrowed the *pāda*, *vyūrṇute dāḥṣe vāryāni*, from the Uṣas stanza 5.80.6, *vyūrṇvati dāḥṣe vāryāni*.

Another case of this sort is involved in the relation of 9.101.7 to 8.31.11 (q. v.), where Soma is boldly assimilated to Pūṣan by means of a *pāda* borrowed from the sphere of Pūṣan. Cf. my remark on *çṛṇviṣe* under 4.19.5^d.

Verses clearly transferred from one god to another.—We may now illustrate, by additional examples, the transfer of *pādas* from god to god, as part of the broader chapter of transfer of *pādas* from primary to secondary use (cf. above, p. 573).

In 3.10.9 the inspired Seers when they have awakened are said to kindle Agni, *taṁ tvā viprā vipanyavo jāgrvānsaḥ sam indhate*. In 1.22.21 the same statement is made, except that Viṣṇu's highest step is substituted for Agni: *taḥ viprāso vipanyavo jāgrvānsaḥ sam indhate* (sc. *viṣṇor yat paramaṁ padam*). Without doubt 3.10.9 is primary; see under 1.22.21^{ab}.

Agni is said to irradiate or rule the sacrifice, *rājantam adhvarāṇām*, 1.1.8; 45.4; *samrājantam adhvarāṇām*, 1.27.1. The epithet *rājantāv adhvarāṇām*, attributed to the Aṇvins in 8.8.18, is secondary. See under 1.1.8^a where are discussed the relative dates of all three forms of the *pāda*.

In 6.66.1, in a stanza to the Maruts, we have the statement, *sakṛc chukraṁ duduhe pṛṇir ūdhaḥ*, 'but once did Pṛṇi milk her bright udder'. I have spoken of the tangled sophistry of some Vedic ideas. The change certainly hits the author of 4.3.10. This is addressed to Agni, *vṛṣā çukraṁ duduhe pṛṇir ūdhaḥ*, 'he a bull, a Pṛṇi, milks his bright udder'; see under 4.3.10^d.

In 5.15.4 Agni is described in the fitting *pāda*, *pari tmanā viṣurūpo jigāsi*, 'of thyself thou goest about in various shapes'. In 7.84.1 we have essentially the same *pāda*, *pari tmanā viṣurūpa jigāti*, attributed to the *ghṛtāci* (sc. *juhū*), the personified sacrificial ladle. I have explained how the ladle may be regarded as of many shapes, and pointed out that the *pāda* involving this statement is pretty certainly patterned after the Agni *pāda*; see under 5.14.4^d.

In 6.49.10 the Rudra pāda, *br̥hantam ṛṣvam ajarām suṣumnam*, is adapted from the Indra pāda, *br̥hantam ṛṣvam ajarām yuvānam*, 3.32.7; 6.19.2; see under 3.32.7^b.

In 5.83.1 the pāda, *stuhi parjanyaṁ namasā vivāsa*, requires no commentary; the parallel pāda, 8.96.12, *stuhi suṣṭutīm namasā vivāsa*, is clap-trap. Cf. my *Religion of the Veda*, p. 206.

Three classes of repetitions relating to the gods.—The repeated pādas that concern the gods may be primarily and roughly classified under three heads, according as their theme is one or two or more divinities. Thus:

Class A: Repetitions relating to the same god or group of divinities (p. 589).

Class B: Repetitions relating to two different gods or groups of divinities (p. 610).

Class C: Repetitions relating to more than two divinities (p. 631).

As regards the first class, the repetitions naturally bring out the commoner conceptions of the gods—what we may call the average conceptions. In the case of gods of many hymns, especially Agni, Indra, and Soma, the repeated materials are classifiable in accordance with these gods' most familiar traits, and they present a fairly complete Rig-Vedic portrait of these gods. As regards the third class, namely, the repeated pādas which are applied to more than two divinities, they tend to colourless formulaic statements applicable to the gods in general. They illustrate in a conspicuous manner the syncretism of Vedic mythologic ideas, but they are rarely of critical importance. As regards the second class, namely, the pādas which belong to two gods alone, they occur in large numbers, and establish relations between almost any two mentionable Rig-Vedic personalities. This class, on the one hand, illustrates, like the preceding, the enormous mix-up of mythological ideas in the Rig-Veda; on the other, it challenges in many cases judgement as to priority of the ideas involved (see above, p. 587). The question often asked, and not always answered, is, which of the two divinities concerned is the primary subject of a given statement, and which the secondary. Occasionally the question arises whether an entire class of statements belongs originally to one god or another. So in the list, Agni and Indra (p. 611) there are a considerable number of repeated pādas which exhibit both gods, in the same words, as warlike and victorious. Is this equally natural for both gods, or have the qualities of the true war-god Indra in some measure been transferred to Agni? The second alternative is, of course, more probable. My collections present the raw materials for the consideration of such questions, but I have restricted my own conclusions, in the main, to exceptionally clear cases, which, being stated in the body of the work, are not here repeated.

CLASS A : REPETITIONS RELATING TO THE SAME GOD OR GROUP OF DIVINITIES¹

Agni

The repetitions concerning Agni alone number nearly 200. They present a fairly complete account of the character of the god in the Rig-Veda, and may be arranged as follows : Agni as burning, shining, consuming, and pervading fire ; Agni as mediator and messenger between men and gods ; Agni as embodiment of priesthood ; Agni as oblation-bearer and leader of the sacrifice ; mythological and cosmic aspects of Agni ; Agni as protector and enricher of men : Agni as recipient of praise and sacrifice.

Agni as burning or shining or consuming or pervading fire

tasmāi pāvaka mṛṣaya 1.12.9 ; 8.44.28
 sa nah pāvaka didivah 1.12.10 ; . . . didihi 3.10.8
 çocih pāvaka vandyah 2.7.4 ; . . . pāvaka idyah 7.15.10
 çirah pāvakaçociṣam 3.9.8 ; 8.43.31 ; 102.11 ; . . . çociṣah vivakṣase 10.21.1
 revan nah çukra didihi dyumad pāvaka didihi 5.23.4 ; 6.48.7
 agne çukreṇa çociṣā 1.12.12 ; 10.21.8. Cf. under 1.12.12.
 ajasreṇa çociṣā çocucac chuce 6.48.3 ; . . . çociṣā çocucanah 7.5.4
 ud asya çocir asthāt 7.16.3 ; 8.23.4
 ād asya vāto anu vāti çocih 1.148.4 ; 7.3.2
 tiras tamāṁsi darçatah (8.74.5, darçatam) 3.27.13 ; 8.74.5
 tiras tamo dadṛça ūrmyāsv ā 6.48.6 ; . . . dadṛçe rāmyāṇam 7.9.2
 samidhā jātavedase 3.10.3 ; 7.14.1
 stūrṇe barhiṣi samidhāne agnāu 4.6.4 ; 6.52.17
 āvīh svar abhavaj jāte agnāu 4.3.11 ; 10.88.2
 kṛṣṇam ta ema ruçadūrme ajara 1.59.4 ; . . . ema ruçatah puro bhāh 4.7.9
 suh yo vanā yuvate çucidan 7.4.2 ; . . . yuvate bhasmana datā 10.115.2
 agne paçur na yavase . . . dagdhāsi vanā 5.9.4 ; . . . yavase . . . vanā vṛçanti çikvasah 6.2.9
 tepāno deva rakṣasah (8.102.16, çociṣā) 8.60.19 ; 102.16
 viçvatah paribhūr asi 1.1.4 ; 45.4
 Cf. also under 3.10.8^b ; 27.4^b ; 4.2.20^c ; 10.5^c ; 6.7.7^h.

Agni as mediator and messenger between men and gods

agne devān ihā vaha 1.12.3 ; 10.15.4
 ā devān vakṣi yakṣi ca 5.26.1 ; 6.16.2 ; 8.102.16
 sa devān eha vaksati 1.1.2 ; 4.8.2
 devān ā vitaye vaha 5.26.2 ; 7.16.4
 ā devān somapītaye 1.14.6 ; 6.16.44
 devebhir havyadātaye (ā gahi, or, ā yāhi) 5.26.4 ; 51.1
 devatrā havyam ohise 1.128.6 ; . . . ohire 8.19.1 (the gods through Agni as agent)
 devāir ā satsi barhiṣi 1.12.4 ; 5.26.5 ; 8.44.14
 anuṣvadhān ā vaha mādayasva 2.3.11 ; 3.6.9
 devo devān yajatv agnir arhan 2.3.1 ; 10.2.2
 īlito agna ā vahendram citram iha priyam 1.142.4 ; 5.5.3

¹ Pādas repeated in the interest of one god, but employed also with some other god are not listed here. They are few and insignificant, and may be readily supplied from the second general class : Repetitions concerning two different gods or groups of divinities (pp. 610 ff.).

agne dūto viçām asi 1.36.5; 44.9
 yad agne yāsi dūtyam 1.12.4; 74.7
 eikītvān dāivyaṁ janam 6.52.12; 8.44.9 Cf. under 4.7.8^d.
 dūtān kṛṇvānā ayajanta havyāñi (10.122.7, mānuṣāḥ) 5.3.8; 10.122.7
 tvān viçve sajoṣaso (8.23.18, viçve hi tvā sajoṣaso) devāso dūtām akrata 5.21.3; 8.23.18
 vahniṛ asā viduṣṭaraḥ 6.16.9; 7.16.9.
 vahniṁ devā akrṇvata 3.11.4; 7.16.2
 tve devā havir adanty āhutam 1.94.3; 2.1.13. Cf. 2.1.14.
 agniṛ havyā suśūdāti devo deveṣu medhiraḥ 1.105.14; 142.11; agniṛ havyāni siṣvadat 10.188.10
 agne havyāya volhave 1.45.6; 3.29.4
 havyavāham amartyam 4.8.1; 8.102.17; . . . amartyaṁ sahovṛdham 3.10.9
 havyavāḥ agniṛ ajaraḥ canohitaḥ 3.2.5; . . . ajaraḥ pitā naḥ 5.4.2
 yajīṣṭhān havyavāhana 1.36.10; 44.5; yajīṣṭho havyavāhanaḥ 7.15.6; yajīṣṭhān havyavā-
 hanam 8.19.21.—Cf. also under 1.1.5^e; 12.1^a; 5.1.11^d; 7.11.2^a.

Agni as embodiment of the priesthood

Agni as Hotar

tvān hotā manurhitaḥ 1.14.11; 6.16.9
 agniṁ hotāram ilāte 6.14.2; . . . ilāte vasudhitim 1.128.8; . . . ilāte namobhiḥ 5.1.7
 hotāraṁ tvā vṛṇīmahe 5.20.3; 26.4; 8.60.1; 10.21.1
 hotāraṁ viçvavedasam 1.12.1; 36.3; 44.7
 hotāraṁ carṣaṇīnām 1.127.2; 8.23.7; 60.17
 hotā mandratamo viçi 5.22.1; 8.71.11
 vipraṁ hotāram adruham 8.44.10; . . . hotāraṁ puruvāram adruham 6.15.7
 mandraṁ hotāram uçiḥ yaviṣṭham 7.10.5; . . . uçiḥ namobhiḥ 10.46.4
 hotāram agniṁ manuṣo nī ṣedur namasyanta (5.3.4, daçasyanta) uçiḥ çāṁsam āyoh 4.16.11;
 5.3.4
 hotāraṁ satyayajam rodasyoh 4.3.1; 6.16.4
 yo martyeṣv amṛta ṛtvā . . . hotā yajīṣṭhaḥ 1.77.1; 4.2.1
 hotā devo amartyaḥ 3.27.7; 8.19.24.—Cf. also under 1.13.4^e; 3.9.9^d; 5.3.4^e.

Agni as Ṛtvij

tvān yajñeṣv ṛtvijam 3.10.2; 10.21.7
 ny agniṁ jātavedasaṁ, dadhātā devam ṛtvijam 5.22.2; 26.7

Agni as Purohita

yajñasya ketuṁ prathamān purohitam 5.11.2; 10.122.4
 agniṛ (10.150.4, agniṛ devo) devānām abhavat purohitaḥ (10.110.11, purogāḥ) 3.2.8;
 10.110.11; 150.4
 agniṁ sumnāya dadhire puro janāḥ 3.2.5; 10.140.6

Agni as oblation-bearer and leader at the sacrifice

agne rathir adhvarāṇām 1.44.2; 8.11.2
 agniṁ yajñeṣu pūrvyam 8.23.22; 39.8; 60.2; 102.10. Cf. under 3.11.3^b; 8.11.1^e.
 yajīṣṭhān mānuṣe jñe 5.14.2; 10.118.9
 yajīṣṭhān tvā . . . viprebhiḥ çakra manubhiḥ 1.127.2; yajīṣṭho . . . idyo viprebhiḥ çakra
 manubhiḥ 8.60.3
 su no yakṣad devatātā yajīyān 3.19.1; 10.53.1
 viçām agniṁ svadhvaram 5.9.3; 6.16.40
 hotrābhir agniṛ manuṣāḥ svadhvaraḥ 2.2.8; 10.11.5
 svadhvarā kṛṇuhi jātavedaḥ 3.6.6; 7.17.3; svadhvarā karati jātavedaḥ 6.10.1; 7.17.4
 priyaṁ cetiṣṭham aratiṁ svadhvaram 7.16.1; . . . aratiṁ ny erire 1.128.8
 asya yajñasya sukratam 1.12.1; 8.19.3. Cf. under 1.31.5^e.
 semaṁ no adhvaraṁ yaja 1.14.11; 26.1

veṣi hy adhvariyaṭām 4.9.5 ; 6.2.10
 veṣi hotram uta potraṃ yajatra (10.2.2, janānām) 1.76.4 ; 10.2.2
 hotā (8.60.3, mandro) yaṣiṣtho adhvaṛeṣv idyaḥ 4.7.1 ; 8.60.3
 athā devā dadhire havyavāham 7.11.4 ; 10.52.3. Cf. 10.46.10 ; 52.4

Agni in mythological and cosmic aspects

mathid yad im vibhrto (1.148.1, viṣto) mātariṣvā 1.71.4 ; 148.1
 prṣto divi prṣto (7.5.2, dhāy) agniḥ prthivyām 1.98.2 ; 7.5.2
 sa jāyamānaḥ parame vyomani (7.5.7, vyoman) 1.143.2 ; 6.82.2 ; 7.5.7
 vṛṣā (10.80.2, agnir) mahi rodasi ā viveṣa 3.61.7 ; 10.80.2
 ā yas (6.4.6, agne) tatantha rodasi vi bhāsā 6.1.11 ; 4.6
 pāti priyaṃ ripo (4.5.8, ruṣo) agraṃ padaṃ veli 3.5.5 ; 4.5.8
 antar mahānḥ carati (10.4.2, carasi) rocanena 3.55.2 ; 10.4.2
 agnir dvārā vy rṇvati (8.39.6, ūrṇute) 1.128.6 ; 8.39.6
 gopā ṛtasya didihi 10.118.7 ; . . . didihi sve dame 3.10.2. Cf. gopām ṛtasya didivim 1.1.8
 mitro agnir bhavati (5.3.1, tvam mitro bhavasi) yat samiddhaḥ 3.5.4 ; 5.3.1
 agnir mandro madhuvacā ṛtāvā 4.6.5 ; 7.7.4
 mandra svadhāva ṛtajāta (8.74.7, mandra sujāta) sukrate 1.144.7 ; 8.74.7
 iṣanaḥ sahaso yaho 1.74.4 ; 7.15.11
 sahasaḥ sūnav āhuta 3.24.3 ; 8.75.3
 vasuṃ (8.71.11, agniṃ) sūnuṃ sahaso jātavedasam 1.127.1 ; 8.71.11
 ūrjo napātam ā huve 7.16.1 ; 8.44.13
 apām (8.19.4, ūrjo) napātaṃ subhagaṃ sudiditim 3.9.1 ; 8.19.4
 imam vidhanto apām sadhasthe 2.4.2 ; 10.46.2
 viṣvāni deva (3.5.6, devo) vayunāni vidvān 1.189.1 ; 3.5.6
 pradakṣiṇid devatātim urāṇaḥ 3.19.2 ; 4.6.3
 marteṣv agnir amṛto ni dhāyī 7.4.4 ; 10.45.7
 jātavedo vicarṣane 1.12.6 ; 7.15.2 ; 8.102.1
 atithim mānuṣāṇam 1.127.8 ; 8.23.25
 viṣvān kaviṃ viṣpatiṃ mānuṣir iṣaḥ 3.2.10 ; . . . viṣpatiṃ mānuṣiṇām 5.4.3 ; . . . viṣpatiṃ
 ṣaṇvatinām 6.1.8
 damūnasam grhapatim amūram 4.11.5 ; . . . grhapatim vareṇyam 5.8.1
 kavir grhapatir yuvā 1.12.6 ; 7.15.2 ; 8.102.1
 vaiṣvānaraḥ prthupājā amartyaḥ 3.2.11 ; prthupājā amartyaḥ 3.27.5
 Cf. also under 3.17.2^b ; 22.8^c ; 4.7.8^d ; 5.7.1^d ; 17.2^a ; 6.48.1^c ; 10.45.2^b.

Agni as protector and enricher of men

rakṣota (10.7.7, trāsvota) nas tanvo aprayuchan 10.4.7 ; 7.7
 rakṣa ca no (3.54.1, ṣṇotu no) danyebhir anikāiḥ 3.1.15 ; 54.1
 bharadvājāya saprathaḥ (chardir yachā, or, çarma yacha) 6.15.3 ; 16.33
 ayam agna tve api 2.5.8 ; 8.44.28
 çataṃ pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy aṇhasaḥ) 6.48.8 ; 7.16.10
 pāhi no agne rakṣasaḥ pāhi dhūrter arāvaṇaḥ 1.36.15 ; pāhi no agne rakṣaso ajuṣṭāt pāhi
 dhūrter araruṣo aghāyoh 7.1.13
 agni rakṣāṃsi sedhati 1.79.12 ; 7.15.10
 sa no divā sa riṣaḥ pātu naktam 1.98.2 ; 10.87.1
 dviṣo aṇhāṃsi duriṭā (6.15.15, agne viṣvāni duriṭā) tarema 6.2.11 = 6.14.6 ; 15.15
 tvam naḥ pāhy aṇhaso jātavedo (7.15.15, doṣāvastar) aghāyataḥ 6.16.30 ; 7.15.15
 prati śma deva riṣataḥ 7.15.13 ; 8.44.11
 ayaḥ parasyāntarasya tarusaḥ 6.15.3 ; 10.115.5
 ava sthirā tanuḥi yātujūnām 4.4.5 ; 10.116.5
 rayim sahasva ā bhara 5.9.7 ; 23.2
 agnir bhuvad rayipatī rayiṇām 1.60.4 ; 72.1
 sa hi kṣapavān agni (7.10.5, abhavad) rayiṇām 1.70.5 ; 7.10.5
 agne mahi draviṇam ā yajasva 3.1.22 ; 10.80.7

draviṇodā draviṇasaḥ 1.15.7 ; . . . draviṇasas turasya 1.96.8
vaṇśvā no vāryā puru 8.23.27 ; 60.14
dhanamjayo (6.16.15, dhanamjayam) raṇe-raṇe 1.74.3 ; 6.16.15
dadhāti ratnam vidhate yaviṣṭhaḥ (7.16.12, suvīryam) 4.12.3 ; 7.16.12
sa no rāsva suvīryam 5.13.5 ; 8.98.12
suviras tvam asmayuḥ 7.15.8 ; 8.19.7
agni ratho na vedyaḥ 8.19.8 ; agniṁ ratham na vedyam 8.84.1
agnis tuviṇravastamaḥ (5.25.5, ⁹tamam) 3.11.6 ; 5.25.5
Cf. also under 1.36.12^a ; 58.8^a ; 143.8^{ad} ; 5.10.2^b.

Agni as recipient of praise and sacrifice

imaṁ stomam juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
imā u śu ṛudhī girāḥ 1.26.5 ; 45.5 ; 2.6.1
agnir ilenyo girā 1.79.5 ; 10.118.3
ā te agna rā havīḥ 5.6.5 ; 6.16.47
agniṁ gīrbhir havāmahe 8.11.6 ; 10.141.3
yajñeṣu devam īlate 1.15.7 ; 5.21.3 ; 6.16.7
devam martāsa ūtaye 3.9.1 ; 5.22.3 ; 8.11.6 ; . . . ūtaye havāmahe 1.144.5
stomāir vidhemāgnaye 8.43.1 ; stomāir isemāgnaye 8.44.27
ayā (7.14.2, vayam) te agne samidhā vidhema 4.4.15 ; 7.14.2
agniṁ īle sa u ṇavat 8.43.24 ; 44.6
ṛutkarṇam saprathastamam 1.45.7 ; . . . ⁹tamam tvā girā 10.140.6
agni śtave dama ā jātavedāḥ 6.12.4 ; 7.12.2
etā te agna ucatāni vedhaḥ 1.73.10 ; 4.2.20
agniṁ dhībhiḥ saparyata 5.25.4 ; 8.103.3
mandasva dhītibhir hitaḥ 8.60.4 ; 10.140.3
te ghed agne svādhyāḥ 8.19.17 ; 43.30
uttānahastā namasopasadya 3.14.5 ; . . . namasā vivāset 6.16.46 ; . . . namasādhi vikṣu 10.79.2
agniṁ prayaty adhvarē 5.28.6 ; 8.71.22. Cf. indram, &c.
viprāso jātavedasaḥ 3.11.8 ; 8.11.5
nāmāni cid dadhire yajñiyāni 1.72.3 ; 6.1.4
janma-janman nihito jātavedāḥ 3.1.20, 21
tam arvantaṁ na sānasim (sc. marmrjyante) 4.15.6 ; . . . (sc. gr̥ṇīhi) 8.102.12
tvām agne manīṣiṇaḥ (sc. indhate) 3.10.1 ; . . . (sc. hinvantī) 8.44.19
yas ta ānaṭ samidhā tam juṣasva 10.122.3 ; . . . samidhā havyadātīm 6.1.9
imaṁ no agne adhvaram 6.52.12 ; . . . adhvaram juṣasva 7.42.5 ; asmākam agne adhvaram
juṣasva 5.4.8
abhi prayānsi sudhitāni hi khyat (10.53.2, khyat) 6.15.15 ; 10.53.2
somapr̥sthāya vedhase 8.43.11 ; kilālope somapr̥sthāya, &c. 10.91.14
vedī (6.13.4, yas te) sūno sahaso gīrbhir ukthāḥ 6.1.10 ; 13.4
Cf. also under 2.37.1^b ; 4.4.7^b ; 5.27.1^c ; 41.10^c ; 6.5.5^a ; 8.23.23^a.

Indra

General statement.—The repetitions concerning Indra alone number 250. Indra's chief traits, on the evidence of the repetitions, are two : first, his quality of demiurge, particularly as slayer of demons, and yet more particularly as slayer of Vṛtra-Ahi and liberator of the rivers or waters ; second, his conspicuous position as chief consumer of soma. In both these respects the repetitions present Indra's history and character with approximate completeness, twice, sometimes thrice. More specifically Indra's traits, repeated in metrical units, present themselves under the following heads : Indra as demiurge ; Indra as cosmic power and his relation to other gods ; Indra's warlike might ; Indra as

chief consumer of soma ; Indra as protector and enricher of men ; Indra as recipient of praise and sacrifice. The rubric, Indra as chief consumer of soma, is to be supplemented by the corresponding rubric, Soma benefits Indra and other gods, under the head of Soma (p. 600) ; the latter treats essentially the same theme from the point of view of Soma Pavamāna of the ninth maṇḍala.

Indra as demiurge

Indra as slayer of Vṛtra (Ahi), and releaser of the Waters

vṛtrañ jaghanvāñ asrjat 1.80.10 ; . . . asrjad vi sindhūn 4.18.7 ; 19.8
 indro vṛtrāny apratī jaghāna (7.23.3, jaghanvān) 6.44.14 ; 7.23.3
 ahan vṛtrañ nir apām āubjo (1.85.9, āubjad) arṇavam 1.56.5 ; 85.9
 vadhīd (10.28.7, vadhīm) vṛtrañ vajreṇa mandasānah 4.17.3 ; 10.28.7
 indrañ vṛtrāya hantave 3.37.5 ; 8.12.22 ; 9.61.22
 hanti vṛtrañ (1.63.7, aṇho rājan) varivah pūrave kaḥ 1.63.7 ; 4.21.16
 ya indra vṛtrahantamaḥ 8.46.8 ; 9.92.17
 ahann ahim pariṇāyānam arṇaḥ 3.32.11 ; 4.19.2 ; 6.30.4
 ahann ahim ariṇāt sapta sindhūn 4.28.1 ; 10.67.12
 pariṣṭhitā ahinā gūra pūrvīḥ 2.11.2 ; 7.21.3
 srjaḥ sindhūñ ahinā jagrasānān 4.17.1 ; 10.111.9
 tvam vṛtāñ ariṇā indra sindhūn 4.19.5 ; 42.7
 avāsraḥ (8.12.12, avāsraḥ) sartave sapta sindhūn 1.32.12 ; 8.12.12
 indra mahā mahato arṇavasya 10.67.12 ; 111.4

Cf. under 1.32.5^d ; 5.2.2^c ; 3.32.4^d ; 4.17.7^{cd} ; 5.29.3^d ; 30.11^c ; 31.4^d ; 7.22.2^b ; 8.15.3^b ; 46.13¹

Indra as slayer of other demons and enemies

ciro dāsasya namucor mathāyan 5.30.8 ; 6.20.6
 ava tmanā dhr̥ṣatā ṣambaram bhinat 1.54.4 ; ava tmanā br̥hataḥ ṣambaram bhet 7.18.20.
 viçvā veda janimā (10.111.5, savanā) hanti ṣuṣṇam 3.31.8 ; 10.111.5 [Cf. 1.51.6^b
 asvāpayad dabhītaye 4.30.21 ; asvāpayo dabhītaye suhantu 7.19.4
 mahu druho apa viçvāyu dhāyi 4.28.2 ; 6.20.5
 nanamo vadhar adevasya pīyoh 1.174.8 ; 2.19.7
 jahi vadhar vanuṣo martyasya 4.22.9 ; 7.25.3
 nī duryoṇa āvṛṇaṁ mṛdhravācaḥ (5.32.8, mṛdhravācam) 5.29.10 ; 32.8
 ny arṇasānam oṣati 1.130.8 ; 8.12.9
 vi dviṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13 ; 10.152.3
 indro viçvā ati dviṣaḥ 8.16.11 ; 69.14
 dāsir viçvaḥ sūryeṇa sahyāḥ 2.11.4 ; 10.148.2
 viçvasya jantor adhamain cakāra 5.32.7 ; . . . adhamas paḍiṣṭa 7.104.16
 adhaspadam tam im kṛdhi 10.133.4 ; 134.2

Indra's other demiurgic or divine acts

duraç ca viçvā avṛṇod apa svāḥ 3.31.21 ; 10.120.9
 pra sūraç cakram vṛhatād abhike 1.174.5 ; 4.16.12
 bharac cakram etaço nāyam indra 1.121.13 ; . . . etaçāḥ sam rināti 5.31.11
 prāvo (6.26.4, āvo) yudhyantam vṛṣabham daçadyum 1.33.14 ; 6.26.4
 āvaḥ kutsam indra yasmiñ cākan 1.33.4 ; vaha kutsam, &c. 1.174.5
 atithigvāya ṣaṇṣyam kariṣyan 6.26.3 ; 7.19.8
 yathā kaṇve maghavan trasadyasyavi 8.49 (Vāl.1).10 ; . . . maghavan medhe adhvarē 8.50 (Vāl.2).10
 yathā prāvo maghavan medhyātithim 8.49 (Vāl.1).9 ; yathā prāva etaçam kṛtye dhane
 8.50 (Vāl.2).9
 ekasya ṣuṣṭu yad dha codam āvitha 2.13.9 ; çagdhī no asya yad dha pāuram āvitha 8.3.11

Cf. under 1.131.4^b ; 132.4^b ; 8.73.18^a

Indra's cosmic power and relation to other gods

sa dhārayat prthivīm paprathac ca 1.103.2; 2.15.2
eko viśvasya bhuvanasya rājā 3.46.2; 6.36.4
vy antarikṣam atirat (10.153.3; atirah) 8.14.7; 10.153.3
anu tvā rodasī ubhe 8.6.38; 71.11
viśve devāso amadann anu tvā 1.52.15; 103.7
devās ta indra sakhyāya yemire 8.89.2; 98.3
samiciṇāsa r̥bhavaḥ sam asvaran 8.3.7; samiciṇāso asvaran 8.12.32
devī (sc. rodasī) çuṣmaṁ saparyataḥ 6.44.5; 8.93.12
sakhe viṣṇo vitarāṁ vi kramasva 4.18.11; 8.100.12
jātaḥ prehad vi mātaraṁ ka ugrāḥ ke ha çr̥ṇvire 8.45.9; vi prehad iti mātaraṁ, &c. 8.77.1
Cf. under 1.32.4^c; 3.32.8^c; 6.44.23^b

Indra's warlike might

indrasya karma sukr̥tā puruṇi 3.30.13; 32.8; 34.6
pra nūtanā maghavan yā cakārtha 5.31.6; . . . maghavā yā cakāra 7.98.5
sa yudhmaḥ satvā khajakṛt samadvā 6.18.2; yudhmo anarvā khajakṛt samadvā 7.20.3
kr̥ṣe tad indra pāuṣyam 8.3.20; 32.3
na tvāvāṁ indra kaç cana na jāto na janisyate 1.81.5; similar distich 7.32.23
athemā viçvāḥ prtanā jayāsi (10.52.5, jayāti) 8.96.7; 10.52.5
vy āsa (10.29.8, ānal) indrah prtanā svojāḥ 7.20.3; 10.29.8
açaturur indra jajñise 10.133.2; açaturur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8; 8.21.13
tvam indrābhibhūr asi 8.98.2; 20.153.5
r̥ghāyamāṇam invataḥ (sc. na tvā rodasī) 1.10.8; r̥ghāyamāṇo invasi (sc. indrah çatrum) 1.176.1
nāntarikṣāṇi vajriṇam 8.6.15; 12.24
indram jāitrayā harsayan 9.111.3; . . . harsayā çacipatim 8.15.13
jayema pr̥tsu vajriṇaḥ 8.68.9; 92.11
vajraṁ çiçāna ojaṣā 8.76.9; 10.153.4
vajreṇa çataparvanā 1.80.6; 8.6.6; 76.2; 89.3
tvam hi çaçvatīnām (sc. rājā viçām asi) 8.95.3; (sc. darta purām asi) 8.98.6
vr̥ṣā hy ugra çr̥ṇviṣe 8.6.14; . . . çr̥ṇviṣe parāvati 8.33.10
vr̥ṣaṁ indra te ratha uto te vr̥ṣaṇā harī, vr̥ṣā tvam çatakṛato vr̥ṣā havaḥ 8.13.31; vr̥ṣā ratho
maghavan vr̥ṣaṇā harī vr̥ṣā tvam çatakṛato 8.33.11
mahān ugra içānakṛt 8.52 (Vāl.4).5; 65.5
nahī nu te (10.54.3, ka u nu te) mahimanah samasya 6.27.3; 10.54.3
ugra ugrābhīr ūtibhīḥ 1.7.4; ugrābhīr ugrōtibhīḥ 1.129.5
ugra r̥ṣvebhīr ā gahi 8.3.17; ugra ugrebhīr ā gahi 8.49 (Vāl.1).7; r̥ṣva r̥ṣvebhīr ā gahi 8.50 (Vāl.2).7
içāno apratiṣkutaḥ 1.7.8; . . . apratiṣkuta indro aṅga 1.84.7
indra çaviṣṭha satpate 8.13.12; 68.1
indram içānam ojaṣā 1.11.8; 8.76.1
maho vājebhīr mahadbhīç ca çuṣmāli 4.22.3; 6.32.4
prāvo vājeṣu vājinam 1.4.8; 176.5
rathitamam rathīnām 1.11.7; rathitamō rathīnām 8.45.7
vidmā hi tvā dhanamjayam 3.42.6; 8.45.13;—viçvā dhanāni jigyuṣaḥ 8.14.6; 9.65.9
(adāçuṣam) teṣāṁ no veda ā bhara 1.81.9; (adāçuriḥ) tasya no veda ā bhara 8.45.15
dhanaspr̥tanā çūçuvāṇsatī sudakṣam 6.19.8; 10.47.4
sahasrā vājy avṛtaḥ 1.133.7; 8.32.18
vāvṛdhāno dive-dive 8.53 (Vāl.5).2; vāvṛdhāte, &c. 8.12.28 (Indra's Harī)
rājā kr̥ṣṭīnām puruhūta indrah 1.177.1; 4.17.5
ya ekaç carsaṇīnām 1.7.9; 176.2
çikṣā çacivaḥ çacībhiḥ 8.2.15; . . . çacīvas tava naḥ çacībhiḥ 1.62.12
gavyanta indram sakhyāya viprā açvāyanto vr̥ṣaṇam vājayantaḥ 4.17.6; 10.131.3
yad vā pañca kṣitīnām 5.35.2; . . . kṣitīnām dyumnam ā bhara 6.46.7
yad indra nāhuṣiṣv ā 6.46.7; 8.6.24

Cf. under 1.5.10^c; 54.3^b; 80.8^c, 10^c; 81.5^a; 4.16.6^a; 18.4^c; 6.32.1^b; 45.22^b; 8.6.41^b; 12.8^a

Indra as chief consumer of Soma

(See also under Soma benefits Indra, &c., p. 600)

somebhiḥ somapātāmam 6.42.2 ; 8.12.20
 trikadrakeṣv apibat sutasya 1.32.3 ; 2.15.1
 somepayāya vaksataḥ 8.6.45 = 8.32.30 ; 8.14.12 (Indra's Hari)
 indrāya somam suṣutam bharantaḥ (10.30.13, bharantiḥ) 3.36.7 ; 10.30.13
 pāhi somam . . . sakhibhiḥ sutaṁ naḥ 3.47.3 ; 51.8
 indram some sacā sute 1.5.2 ; 8.45.29
 ā tvā viçantv indavaḥ 1.15.1 ; 8.92.22
 indraḥ somasya pitaye 8.12.12 ; . . . pitaye vṛṣāyato 1.55.2
 indram somasya pitaye 1.16.3 ; 3.42.4 ; 8.17.15 ; 92.5 ; 97.11 ; 9.12.2
 vṛtrahā somapitaye 1.16.8 ; 8.93.20
 imam indra sutaṁ piba 1.84.4 ; 8.6.36
 (asya) somam çriṇanti prṇayaḥ 1.84.11 ; 8.69.3
 indram indo vṛṣā viçā 1.176.1 ; 9.2.1 (to Soma Pavamāna)
 sutaḥ somāḥ pariṣiktā madhūni 1.177.3 ; 7.24.3
 pibā-pibed indra çūra somam 2.11.11 ; 10.32.15
 adhvaryavo bharatendrāya somam 2.14.1 ; adhvaryavaḥ sunutendrāya somam 10.30.15
 tasnā etaṁ bharata tadvaçāya 2.14.2 ; . . . tadvaço dadīḥ 2.37.1
 somebhīr iṁ prṇatā bhojam indram 2.14.10 ; 6.23.9
 asmiṁ çūra savane mādasya 2.18.7 ; 7.23.5 ; asminn ū ṣu savane, &c. 7.29.2
 tubhyam suto maghavan tubhyam ābhṛtaḥ 2.36.5 ; . . . tubhyam pakvaḥ 10.116.7
 indra piba vṛṣadhūtasya vṛṣṇaḥ 3.36.2 ; 43.7
 indra somāḥ sutaḥ ime 3.40.4 ; 42.5
 somam piba vṛtrahā çūra vidvān 3.47.2 ; 52.7
 pibā tv asya suṣutasya cāroḥ 3.50.2 ; 7.29.1
 pibā tv asya girvaṇaḥ 3.51.10 ; 8.1.26
 dhānāvantaṁ karambhiṇam apūpavantaṁ ukthinam (sc. somam) 3.52.1 ; 8.91.2
 ya indrāya sunavāmety āha 4.25.4 ; 5.37.1
 tīraç cid ayaḥ savanā purūṇi 4.29.1 ; . . . savanā vaso gahi 8.66.12
 suteṣv indra girvaṇaḥ 4.32.11 ; 8.99.1
 sajosāḥ pāhi girvaṇo marudbhiḥ 4.34.7 ; 6.40.5
 vahantu somapitaye 4.46.3 ; 8.1.24 (Indra's Harayaḥ)
 indra somam pibā imam 8.17.1 ; indra somam imam piba 10.24.1
 somam somapate piba 5.40.1 ; 8.21.3
 vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṁ sutaḥ 5.40.2 ; 8.13.32
 pātā sutam indro astu somam 6.23.3 ; 44.15
 somam virāya çipriṇe 8.32.24 ; . . . çipriṇe pibadhyāi 6.44.14
 ayaṁ soma indra tubhyam sunve 7.29.1 ; 9.88.1
 somam indrāya vajriṇe 7.32.8 ; 9.30.6 ; 51.2
 yatrā somasya trṁpasi 8.4.12 ; 53 (Vāl. 5).4
 tasyehi pra dravā piba 8.4.12 ; 64.10
 matsvā sutasya gomataḥ 8.13.14 ; 92.30
 sutāvanto havāmahe 8.17.3 ; 51 (Vāl. 3).6 ; 61.14 ; 93.30
 ehim asya dravā piba 8.17.11 ; 64.12
 madāya dyukṣa somapāḥ 8.33.15 ; 66.6
 asya pītvā madānām 8.92.6 ; 9.23.7
 sutavān ā vivāsati 1.84.9 ; 8.97.4
 yathā manāu sāmvaraṇāu somam indrāpibaḥ sutam 8.51 (Vāl. 3).1 ; yathā manāu vivasvati
 somam çakrāpibaḥ sutam 8.52 (Vāl. 4).1
 çucayo (8.93.22, uçanto) yanti vītaye (sc. sutaḥ) 1.5.5 ; 8.93.22
 Cf. under 1.104.9^a ; 175.2^b ; 3.37.8^a ; 8.4.2^b ; 82.3^c

Indra as protector and enricher of men

syāmed indrasya carmaṇi 1.4.6 ; 8.47.5
 sadā pāhy abhiṣṭibhiḥ 1.129.9 ; ... abhiṣṭaye 10.93.11
 asmabhyam indra (6.44.8, mahi) varivah sugaṁ kṛdhi (6.44.18, kaḥ) 1.102.4 ; 6.44.18
 rakṣā ca no maghavan pāhi sūrīn 1.54.11 ; 10.61.22
 uta trāyasva gr̥ṇato maghonaḥ 10.22.15 ; 148.4
 yad indra mṛṇyāsi naḥ 8.6.25 ; 45.33
 sa tvaṁ na indra mṛṇya 6.45.17 ; 8.80.2
 indra dyumnān svarvad dhely asme 6.19.9 ; 35.2
 indra tvādātā id yaçāḥ 1.10.7 ; 3.40.6
 apām tokasya tanayasya jese 1.100.11 ; 6.44.18
 yaḥ çaṁsantaṁ yaḥ çamānam ūti 2.12.14 ; 20.3
 pūrvīr asya niṣṣidho martyeṣu 3.51.5 ; pūrvīṣ ṭa indra niṣṣidho janeṣu 6.44.11
 yad ditsasi stuto magham 4.32.8 ; 8.14.4
 yas te sādhiṣṭho 'vase 5.35.1 ; 8.53(Vāl. 5).7
 asme te santu sakhyā çivāni 7.22.9 ; 10.23.7
 asmākān bodhi avitā mahādhanē 6.46.4 ; 7.32.5
 asmākān su maghavan bodhi godāḥ 3.20.21 ; 4.22.10 ; ... gopāḥ 3.31.14
 makṣū gomantaṁ imahe 8.33.3 ; 88.2
 indra rāyā pariṇasā 4.31.12 ; 8.97.6 ; tvaṁ na indra rāyā pariṇasā 1.128.9
 kadā na indra rāya ā daçasyeḥ 7.37.5 ; 8.97.15
 kṛṇuṣva rādho adriṇaḥ 1.10.7 ; 8.64.1
 kim aṅga radhracodanaṁ tvābuh 6.44.10 ; ... radhracodanaḥ 8.80.3
 gamema gomati vraje 8.46.9 ; 51(Vāl. 3).5
 araṁ te çakra dāvaṇe 8.45.10 ; 92.26
 sahasriṇibhir ūtibhiḥ 1.30.8 ; 10.134.4
 vidyāma çūra navyasaḥ 8.24.8 ; 50(Vāl. 2).9
 vidyāma sumatinām 1.4.3 ; ... sumatinām navānām 10.89.17
 vidyāma vator avasā gr̥ṇanto bharadvājā (10.89.17, viçvāmitrā) uta ta indra nūnam 6.25.9 ;
 10.89.17 ; vidyāma vator avasā gr̥ṇantaḥ 1.177.5
 mahīr asya prāṇitayaḥ pūrvīr uta praçastayaḥ 6.45.3 ; 8.12.21
 indra (8.32.12, indro) viçvābhir ūtibhiḥ 8.32.12 ; 61.5 ; 10.134.3 ; ... ūtibhir vavakṣitha 8.12.5
 çatamūte çatakrato 8.46.3 ; çatamūtiṁ çatakratum 8.99.8
 mahān mahībhiḥ çacībhiḥ 8.2.32 ; 16.7
 arvācīnaṁ su te manāḥ 1.84.3 ; 3.37.2
 puro dadhat sanīṣyasi (5.31.11, sanīṣyati) kratun naḥ 4.20.3 ; 5.31.11
 yasya viçvāni hastayoḥ 1.176.3 ; 6.45.8
 yo rāyo 'vanir mahān supāraḥ sunvataḥ sakhā 1.4.10 ; 8.32.13
 devaṁ-devaṁ vo 'vasa indram-indraṁ gr̥ṇīṣaṇi 8.12.19 ; ... avase devaṁ-devam abhiṣṭaye 8.27.13
 udriṇa vajrīn avato na sīcate 8.49(Vāl. 1).6 ... avato vasutvanā 8.50(Vāl. 2).6
 vasūyavo vasupatīṁ çatakratum stomāir indram havāmahe 8.52(Vāl. 4).6 ; 61.10
 yasmāi tvaṁ vaso dānāya çikṣasi (8.52.6, mahāse) sa rāyas poṣam aṇute (8.52.6, invati)
 8.51(Vāl. 3).6 ; 52(Vāl. 4).6
 purūtamaṁ purūpām 1.5.2 ; 6.45.29

Cf. under 1.16.9^a ; 29.2^a ; 51.8^a ; 84.19^c ; 110.9^a ; 167.1^d ; 177.1^d ; 3.43.3^b ; 5.35.5^a

Indra as recipient of praise and sacrifice

taṁ tvā vayan maghavann indra girvanaḥ sūtāvanto havāmahe 8.51(Vāl. 3).6 ; 61.14
 indram gīrbhir havāmahe 8.76.5 ; 88.1 ;—gīrbhir gr̥ṇanti kāravaḥ 8.46.3 ; 54(Vāl. 6).1
 eto nv indram stavāma 8.24.19 ; 81.4 ; 95.7
 indram abhi pra gāyata 1.5.1 ; 8.92.1
 tam v abhi pra gāyata 8.15.1 ; ... abhi prācata 8.92.5
 tasmaḥ indrāya gāyata 1.4.10 ; 5.4 ; tam indram abhi gāyata 8.32.13
 indram arca yathā vide 8.49(Vāl. 1).1 ; 69.4

indrāya çūṣaṁ arcatī 1.9.10 ; . . . arcatā 10.133.1 ; indrāya çūṣaṁ harivantam arcatā 10.96.2
 uktham indrāya çāṁsyam 1.10.5 ; 5.39.5
 indra vatsaṁ na mātaraḥ 6.45.25 ; 8.95.1
 indrāya brahmodyatam 1.80.9 ; 8.69.9
 brahmendrāya vajriṇe 3.53.13 ; 8.24.1
 upa brahmāṇi çṛṇava imā naḥ 6.40.6 ; 7.29.2
 upa brahmāṇi harivaḥ 1.3.6 ; . . . harivo haribhyām 10.104.6
 anu śtvantu pūrvathā 8.3.8 ; 15.6
 indraṁ vāṇīr anuttamanyum eva 7.31.12 ; . . . vāṇīr anūṣata sam ojase 8.12.22
 stotṛbhya indra girvaṇaḥ 4.32.8 ; stotāra indra girvaṇaḥ 8.32.7
 kaṇvā ukthena vāvṛdhuh 8.6.21, 43
 yaṁ te svadhāvan svadayanti dhenavaḥ 8.49(Vāl.1).5 ; yaṁ te svadhāvan svadanti gūrtayaḥ
 8.50(Vāl.2).5
 ahūmaḥi çṛavasyavaḥ 6.45.10 ; 8.24.10
 indraṁ taṁ hūmahe vayam 6.46.3 ; 8.51(Vāl.3).5
 vṛṣāntamasya hūmahe 1.10.10 ; 5.35.3
 vṛṣā tvā vṛṣaṇaṁ huve vajrīn citrābhīr ūtibhīḥ 5.40.3 ; 8.13.33
 marutvantaṁ havāmahe 1.23.7 ; 8.76.6
 nānā havanta ūtaye 8.1.3 ; 15.12 ; 86.5
 indraḥ purū puruhūtaḥ 8.2.32 ; 16.7
 taṁ tvā vayam havāmahe 4.32.13 = 8.65.7 ; 8.43.23
 stomāir indraṁ havāmahe 8.52(Vāl.4).6 ; 61.10
 tvām id vṛtrahantama janāso vṛktabarhiṣaḥ 5.35.6 ; 8.6.37
 āpir (8.54.5, tena) no bodhi sadhamādyo vṛdhe 8.3.1 ; 54(Vāl.6).5
 vayam indra tvāyavaḥ 3.41.7 ; 7.31.4 ; 10.133.6
 -akhāya indram ūtaye 1.30.7 ; 8.21.9
 indraṁ prayaty adhvare 1.16.3 ; 8.3.5. Cf. agniṁ, &c., under 5.28.6
 anu prānasyāukasaḥ 1.30.9 ; 8.69.18
 vayam te ta indra ye ca naraḥ 5.35.5 ; . . . ye ca deva 7.30.4
 yad indra prāg apāg udaṁ nyan vā hūyase nṛbhīḥ 8.4.1 ; 65.1
 yac chakrāsi parāvati yad arvāvati vṛtrahan 8.13.15 ; 97.4
 arvāvato na ā gahi 3.37.11 ; 40.8
 indreha tata ā gahi 3.37.11 ; 40.9
 yāhi vāyur na niyuto no achā 3.35.1 ; 7.23.4
 (mā) nī riraman yajamānāso anye 2.18.3 ; 3.35.3
 vahatam indra keçinaḥ 3.41.9 ; 8.17.2
 ā tvā brhanto harayo (6.44.19, tvā harayo vṛṣaṇo) vahantu 3.43.6 ; 6.44.19
 juṣāna indra haribhīr (8.13.3, saptibhīr) na ā gahi 3.44.1 ; 8.13.13
 iha tvā sadhamādyā (sc. hari) 8.13.27 ; 8.32.29 = 8.93.24
 yonīḥ ta indra niṣade (7.24.1, sadane) akāri 1.104.1 ; 7.24.1
 mandāno asya barhiṣo vi rājasi 8.13.4 ; 15.5
 edaṁ barhīr yajamānasya sida 3.53.3 ; 6.23.7
 araṁ indrasya dhāmne 8.92.25 ; 9.24.5
 krātuṁ punīta (8.53.6, punata) ānuṣak 8.12.11 ; 53(Vāl.5).6
 Cf. under 1.16.5^a ; 7.23.6^a ; 32.22^a ; 8.6.32^a ; 12.10^a ; 45.21^a

Soma

General statement.—The repetitions concerning Soma alone number 200, the majority of them coming from the ninth maṇḍala, the Pavamāna book (see above, p. 585). The ratio of the repetitions to the entire mass contained in that book is greater than in any other Vedic collection ; hence they come nearer giving a complete picture of the drink, or the god than in the case of any other

god. No attempt is made here to separate the ritual drink from the personified god, if for no other reason, because the texts themselves fail to do so. Soma is intimately connected with Indra ; therefore many passages of the ninth book, though primarily Soma-passages, belong to Indra as well ; see the rubric, Soma benefits Indra and other gods (p. 600 ; cf. 9.97.5). Soma's repeated *pādas* may be arranged under the following heads : Ritual preparation of Soma (washing and cleaning ; straining ; pressing and flowing and clearing) ; Soma and his admixtures ; Soma and his vessels ; Soma benefits Indra and other gods ; Soma as protector and enricher of men ; Soma's divine and other qualities ; Soma-worship. The boundary line between these rubrics is often effaced, because one and the same passage presents more than a single aspect of the plant, fluid, or god.

Ritual preparation of Soma

Washing and cleaning

ā pyāyasva madintama soma viçvebhir aṇṣubhiḥ 1.91.17 ; pra pyāyasva pra syandasva soma viçvebhir aṇṣubhiḥ 9.67.28
marmṛjyante upasyuvaḥ, yābhir madāya çumbhase (9.38.3, çumbhate) 9.2.7 ; 38.3
çumbhamāna ṛtāyubhir, mṛjyamāno gabhastyoḥ 9.36.4. The same in plural : çumbhamānā, &c.
9.64.5 ; mṛjyamāno gabhastyoḥ 9.20.6
dadhanvire gabhastyoḥ 9.10.2 ; 13.7
etaṁ mṛjanti marmṛjam 9.15.7 ; 46.6
çrīṇānā apsu mṛñjata 9.24.1 ; 65.26
sa marmṛjāna āyubhiḥ 9.57.3 ; 66.23
tam i mṛjanty āyavaḥ 9.63.17 ; 107.17
etaṁ u tyam daça kṣipo (mṛjanti) 9.15.8 ; 61.7
çiçum jajñānaṁ haryataṁ mṛjanti 9.96.17 ; 109.12.—Cf. under 9.70.4*, 5*

Straining

rāye arṣa (9.64.12, sa no arṣa) pavitra ā 9.63.16 ; 64.12
somaṁ pavitra ā sṛja 1.28.9 ; 9.16.3 ; 51.1
tiraḥ pavitram āçavaḥ 1.135.6 ; 9.62.1 ; 67.7
suta eti pavitra ā 9.39.3 ; 44.3 ; 61.8
suvāno arṣa pavitra ā 9.6.3 ; 52.1
somaḥ pavitre arṣati 9.16.4 ; 17.3 ; 37.1
pavitre pari śicyate 9.17.4 ; 42.4
pavitraṁ soma gachasi 9.20.7 ; 67.19
rājā pavitaratho vājam āruhaḥ (9.86.40, āruhat) 9.83.5 ; 86.40
vṛṣā pavitre adhi sāno avyaye 9.86.3 ; 97.40
rājā (9.86.7, vṛṣā) pavitram aty eti roruvat 9.85.9 ; 86.7
tiro varāṇy avyayā 9.67.4 ; 107.10
avyo vārebhiḥ pavate 9.101.16 ; . . . pavate madintamaḥ 9.108.5
avyo vārebhir arṣati 9.20.1 ; 38.1
avyo vāraṁ vi dhāvati 9.16.8 ; . . . dhāvati 9.28.1 ; avyo vāraṁ vi pavamāna dhāvati 9.74.9
vane kṛlāntam atyavim 9.6.5 ; 45.5 ; 106.11
avyo vāre pari priyaḥ 9.7.6 ; 52.2 ; 107.6 ; . . . priyam 9.50.3
pavate (9.64.5, pavante) vāre avyaye 9.36.4 ; 64.5

Pressing and flowing and clearing

sunotā madhumattamam 9.30.6 ; 51.2
indur hiyānaḥ sotrbhiḥ 9.30.2 ; 107.26
sutaḥ somo diviṣṭiṣu 1.86.4 ; 8.76.9

ye somāsaḥ parāvati ye arvāvati sunvire 8.93.6; 9.65.22
 suvānā devāsa indavaḥ 9.13.5; 65.24
 devo devebhyah sutaḥ 9.3.9; 99.7; 103.6
 dhārayā pavate sutaḥ 9.3.10; 42.2
 hariṁ hinvanty adribhiḥ 9.26.5; 30.5; 32.2; 38.2; 39.6; 50.3; 65.8
 hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arṣa 9.70.10; 86.3
 indur hinvāno arṣati 9.34.1; 67.4
 hinvanti sūram usrayaḥ 9.65.1; 67.9
 pra te dhārā asaṣcato divo na yanti vṛṣṭayaḥ 9.57.1; pra te divo na vṛṣṭayo dhārā yanty
 asaṣcataḥ 9.62.28
 abhy arṣa kanikradat 9.63.29; 67.3
 harir arṣati dharmasīḥ 9.37.2; 38.6
 pavamānāya gāyata 9.65.7; vipaṣcite pavamānāya, &c. 9.86.44
 pavamāno vi dhāvati 9.37.3; vyānaṣṭi pavamāno, &c. 9.103.6
 somo vājam ivāsarat 9.37.5; 62.16
 çukrā ptasya dhārayā, vājāṁ gomantam akṣaran 9.33.2; 63.14
 tayā pavasva dhārayā 9.45.6; 49.2
 pavasva soma dhārayā 9.1.1; 29.4; 30.3; 100.5
 asrgram devavītaye 9.46.1; 67.17
 sa pavasva madintama 9.50.5; sa punāno madintamaḥ 9.99.6
 pavamānaḥ madhuçentam 9.50.3; 67.9
 ete pūtā vipaṣcitah 9.22.3; 101.12
 somaḥ punāno arṣati 9.13.1; 28.6; 42.5; 101.7
 nṛmā vasāno arṣati (9.62.23, arṣasi) 9.7.4; 62.23
 dhārā sutasya vedhasaḥ 9.2.3; 16.7
 viprasya dhārayā kavīḥ 9.12.8; 44.2
 somā asrgram āçavaḥ 9.17.1; 23.1
 pavamānā asrksata 9.63.25; 107.25
 punānaḥ soma dhārayā 9.63.28; 107.4
 pavasva madhumattamaḥ 9.64.22; 108.1, 15
 pavasva devavir ati 9.2.1; 36.2
 pavasva viçvadarçataḥ 9.65.13; 106.5
 pavasva viçvamejaya 9.35.2; 62.26
 indo dhārābhir ojaḥ 9.65.14; 106.7
 pavate haryato hariḥ 9.65.25; 106.13
 evā naḥ soma pariṣicyamānaḥ 9.68.10; 97.36
 pavamāno asiṣyadat 9.30.4; 49.5
 pavamānāsa indavaḥ 9.24.1; 67.7; 101.8. Cf. pavamānāyendave 9.11.1
 pavamāno vicarṣaṇiḥ 9.28.5; pavamānaḥ vicarṣaṇim 9.60.1
 pavamānaḥ (9.13.8, 'na) kanikradat 9.3.7; 13.8
 abhi somāsa āçavaḥ pavante madyaḥ madam 9.23.4; 107.14
 nṛbhir yato vi niyase 9.24.3; 99.8. Cf. under 9.15.3^a
 abhy arṣanti suṣtutim 9.62.3; abhy arṣati suṣtutim 9.66.22; pavamānā abhy arṣanti
 suṣtutim 9.85.7
 Cf. also under 1.137.3^{bc}; 8.1.17^a

Soma and his admixtures

somāḥ çukrā gavāçiraḥ 1.137.1; 9.64.28
 somāso dadhyāçiraḥ 1.5.5; 137.2; 5.51.7; 7.32.4; 9.22.3; 63.15; 101.12
 āpo arṣanti sindhavaḥ yad gobhir vāsaiṣyase 9.2.4; 66.13
 gāḥ kṛṇvāno na nirṇijam 9.14.5; 107.26; gāḥ kṛṇvāno nirṇijaḥ haryataḥ kavīḥ 9.86.26
 gobhir aṇjāno arṣati (9.107.22, arṣasi) 9.103.2; 107.22
 çūro na goṣu tiṣṭhasi 9.16.6; 62.19
 mahir apo vi gāhate 9.7.2; 99.7

Soma and his vessels

çyeno na vikṣu sīdati 9.38.4 ; çyeno na vaṇsu sīdati 9.57.3 ; çyeno na vaṇsu kalaṇeṣu sīdasi 9.86.35
sīdan çyeno na yonim ā 9.61.21 ; 65.19
çyeno na yonim āsadat 9.62.4 ; . . . yonim ghṛtavantam āsadam 9.82.1
abhi droṇāny āsadam 9.3.1 ; 30.4
achā koṇam madhuçcutam 9.66.11 ; 107.12
abhi koṇam madhuçcutam 9.23.4 ; 36.2
somaḥ punānaḥ kalaṇeṣu sīdati (9.96.23, sattā) 9.68.9 ; 86.9 ; 96.23
vṛṣvā yūthā pari koṇam arṣasi (9.96.20, arṣan) 9.76.5 ; 96.20
ā kalaṇeṣu dhāvati 9.17.4 ; 67.14
vṛṣvā cakradat (9.107.22, °do) vane 9.7.3 ; 107.22
abhi droṇāni dhāvati 9.28.4 ; 37.6
camūsv ā ni sīdasi 9.63.2 ; 99.8
abhi yonim kanikradat 9.25.2 ; 37.2
vardhā samudram ukthyam 9.29.3 ; 61.15

Soma benefits Indra and other gods

(See also under Indra as chief consumer of soma, p. 595)

indav (9.97.11, indur) indrasya sakhyam juṣāṇaḥ 8.48.2 ; 9.97.11
hariṇ nadiṣu vājinam, indum indrāya matsaram 9.53.4 ; 63.17
indrāyendo pari srava 8.91.3 ; 9.106.4
indram indo vṛṣā viṇa 1.176.1 ; 9.2.1
somaṁ indrāya vajriṇe 9.30.6 ; 51.2
indrāya pātave sutaḥ 9.1.1 ; 100.5
asyed indro madeṣv ā 9.1.10 ; 106.3
punānā indram ācata 9.6.4 ; 24.2
indrāya pavate sutaḥ 9.6.7 ; 62.14 ; 106.2 ; 107.17
indrāya soma pātave 9.11.8 ; 98.10 ; 108.15
indrāya madhumattamāḥ 9.12.1 ; . . . °maḥ 9.67.16 ; . . . °mam 9.63.19
indrasya hārdy āviṇa 9.60.3 ; . . . āviṇa manīṣibhiḥ 9.86.19
indrasya hārdi somadhānam ā viṇa 9.70.9 ; 108.16
çneir dhiyā pavate soma indra te 9.72.4 ; 86.13 Cf. under 1.16.6*
svadasvindrāya pavamāna pītaye (9.77.44, indo) 9.74.9 ; 77.44
indrāya matsarintamāḥ 9.63.2 ; 99.8
sa indrāya pavase matsarintamāḥ (9.97.32, matsaravān) 9.76.5 ; 97.32
indav indrāya matsaram 9.26.6 ; 53.4 ; 63.17
gachann indrasya niṣkṛtam 9.15.1 ; 61.25
punihindrāya pātave 9.16.3 ; 51.1
punāna indur indram ā 9.27.6 ; 66.28
indum indrāya pītaye 9.32.2 ; 38.2 ; 43.2 ; 65.8
indav indrāya pītaye 9.30.5 ; 45.1 ; 50.5 ; 64.12
indram soma (9.84.3, somo) mādayan dāivyaṁ janam 9.80.5 ; 84.3
sa no deva (9.97.27, evā deva) devatāte pavasva mahe soma psarasa indrapānaḥ (9.97.27,
psarase devapānaḥ) 9.96.3 ; 97.27
çuddho (9.86.7, somo) devānām upa yāti niṣkṛtam 9.78.1 ; 86.7
ayam (9.104.3, yathā) mitrāya varuṇāya çantamāḥ 1.136.4 ; 9.104.3
sa no bhagāya vāyave 9.44.5 ; 61.9
pavamānasya marutaḥ 9.51.3 ; 64.24
matsi çardho mārutāṁ matsi devān 9.90.5 ; 97.42
suta (9.65.20, apsā) indrāya vāyave varuṇāya marudbhyaḥ, somo arṣati viṣṇave 9.34.2 ; 65.20.
The same in plural : sutā, &c., 9.33.3 ; sutā indrāya vāyave 5.51.7
mado yo devavītamāḥ 9.63.16 ; 64.12
vivakṣaṇasya pītaye 8.1.25 ; 35.23

Soma as protector and enricher of men

tvañ nañ soma viçvatañ 1.91.8; 10.25.7
 viçvā apa dviṣo jahi 9.13.8; 61.28
 apaghñanto arāvñah 9.13.9; 63.5
 apaghñan pavate mṛdhañ 9.61.25; . . . pavase mṛdhañ 9.63.24
 vighñan rakṣāñsi devayuh 9.17.3; 37.1; 56.1
 devāvīr aghaṇṣasahā 9.24.7; 28.6; 61.19
 asmabhyañ gātuvittamañ 9.101.10; 106.6
 asmabhyañ soma gātuvit 9.46.5; 65.12
 indo sakhitvam uçñasi 9.31.6; 66.14
 asya te sakhye vayam 9.61.29; 66.14
 sakhitvam ā vrñīmahe 9.61.4; 65.5
 abhi viçvāni vāryā 9.42.5; 66.4
 abhi viçvāni kāvyā 9.23.1; 62.25; 63.25; 66.1
 viçvā ca soma sāubhagā 8.78.8; 9.4.2; soma viçvā ca sāubhagā 9.55.1
 viçvā arsañ abhi çriyañ 9.16.6; 62.19
 abhi vājam uta çravañ 9.1.4; 6.3; 51.5; 63.12
 pavamāna mahi çravañ 9.4.1; 9.9; 100.8
 sahasrabhr̥ṣṭir jayasi (9.86.40, jayati) çravo br̥hat 9.83.5; 86.40
 pavasva br̥hatir iṣaḥ 9.13.4; 42.6. Cf. under 9.40.4^c
 sa nañ punāna ā bhara (sc. rayim) 9.40.5; 61.6
 pavante vājasūṭaye 9.13.3; 42.3; pavasva, &c. 9.43.6; 107.23; pavasva vājasūṭamañ 9.100.6
 ā (9.86.38, sa) nañ pavasva vasumad dhirañyavat 9.69.8; 86.38
 pavantūm ā suvīryam 9.13.5; 65.24
 dyumantañ çuṣmam ā bhara 9.29.6; . . . bharā svarvidam 9.106.4
 dyumantañ çuṣmam uttamam 9.63.29; 67.3
 dadhat stotre suvīryam 9.20.7; 62.30; 66.27; 67.19
 pavamāna vidā rayim 9.19.6; . . . rayim, asmabhyañ soma suçriyam (9.63.11, duṣṭaram)
 9.43.4; 63.11
 asmabhyañ soma viçvatañ, ā pavasva sahasrañam (9.33.6, °ṇaḥ) 9.33.6; 40.3; 62.12; 63.1; 65.21
 vi no rāye duro vṛdhi 9.45.3; 64.3
 somāñ sahasrapājusah 9.13.3; 42.3
 indo sahasrabharṇasam 9.64.25; 98.1
 punāna indav ā bhara soma dvibarhasañ rayim 9.40.6; 100.2; punāna indav ā bhara 9.57.4;
 soma dvibarhasañ rayim 9.4.7
 rayim piçāṅgañ bahulañ vasīmahi (9.107.21, puruspr̥ham) 9.72.8; 107.21
 pavasva mahāyadrayiḥ 9.52.5; 67.1
 gomad indo hirañyavat 9.41.4; 61.3
 aṇvāvad vājavat sutañ 9.41.4; 42.6
 sahasradhūrañ çatavāja induh 9.96.9; 110.10. Cf. under 9.38.1^c
 sa viçvā daçuṣe vasu somo divyāni pārthivā, pavatām antarikṣyā 9.36.5. The same in plural,
 te viçvā . . . somā . . . pavantūm, &c. 9.64.6

Soma's divine and other qualities: Soma-worship

prarocayan (9.85.12, prārūrucad) rodasī mātarañ çuciḥ 9.75.4; 85.12
 devo devobhyas pari 9.42.2; 65.2
 somo devo na sūryaḥ 9.54.3; 63.13
 svar vājī siṣāsati 9.7.4; svar yad vājy aruṣaḥ siṣāsati 9.74.1
 çarur ṛtāya pītaye 1.137.3; 9.17.8
 rājā deva ṛtañ br̥hat 9.107.15; 108.8
 ṛtasya yonim āsadam 9.8.3; 60.4
 yonāv ṛtasya sīdata 9.13.9; 39.6
 agmann ṛtasya yonim ā 9.64.7; 66.12
 pavamāno manāv adhi, antarikṣeṇa yātave 9.63.8; 65.16

tvam dyām ca prthivīm cāti jabhriṣe 9.86.29 ; tvam dyām ca mahivrata prthivīm, &c. 9.100.9
 nābhā prthivyā dharuṇo maho divaḥ 9.72.7 ; 86.8
 dhartā (9.77.5, cakrir) divaḥ pavate kṛtvyo rasalḥ 9.76.1 ; 77.5
 divo nāke madhujihvā asaṅcataḥ 9.72.4 ; 85.10
 divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35 ; divo viṣṭambha uttamaḥ 9.108.16
 tiro rajaṅsy asprtam (9.3.8, asprtaḥ) 8.82.9 ; 9.3.8
 vṛtrahā devavītamah 9.25.3 ; 28.3
 mīlhe saptir na vājayaḥ 9.106.12 ; 107.11
 pavamāna vidharmanī 9.4.9 ; 64.9 ; 100.7
 sa tū pavasva pari pārthivām rajaḥ 9.72.8 ; 107.24
 punānāya prabhūvaso 9.29.3 ; punānasya prabhūvasoḥ 9.35.6
 tvam soma vipaṅcitam 9.16.8 ; 64.25
 ete pūtā vipaṅcitaḥ 9.22.3 ; 101.12
 punāno vācam iṣyati (9.64.25, iṣyasi) 9.30.1 ; 64.25
 punāno vācam janayann upāvasuḥ (9.106.11, asiṣyadat) 9.86.33 ; 106.11
 pra vācam (9.35.4, vājam) indur iṣyati 9.12.6 ; 35.4
 avāvaṅanta dhītayaḥ 9.19.4 ; 66.11
 dhībhīr viprā avasyavaḥ 9.17.7 ; 63.20
 çigum rihanti matayaḥ panipnatam 9.85.11 ; 86.31
 somam manīṣā abhy anūṣata stubhaḥ 9.68.8 ; 86.17
 puruhūta janānām 9.52.4 ; 64.27
 arvanto na çravasyavaḥ 9.10.1 ; 66.10
 tubhyam arṣanti sindhavaḥ 9.31.3 ; 62.27
 Cf. under 1.91.6^c ; 9.2.6^a ; 4.7^a ; 5.3^b ; 11.8^c.

Açvins

General statement.—The repetitions concerning the Açvins alone number close to 70. They are sufficient to bring to light some of the leading feats of the Açvins, as succourers from distress and genii that perform kind and helpful acts. Especial prominence is given to the wonderful car of the Açvins which helps to establish their later description as tramp physicians (e.g. ÇB. 4.1.5). The repeated Açvin verses are classified as follows: Wonderful deeds of the Açvins ; Açvins' chariot ; Açvins as protectors and enrichers of men ; Açvins as recipients of praise and sacrifice.

Wonderful deeds of the Açvins

etāni vām açvinā vīryāni (2.39.8, vardhanāni) 1.117.25 ; 2.39.8
 yuvam çvetam pedava indrajūtam (10.39.10, pedave çvināçvam) 1.118.9 ; 10.39.10
 ni pedava ūhathur açum açvam 1.117.9 ; 7.71.5
 ny ūhathuḥ purumitrasya yoṣam (10.39.7, yoṣanām) 1.117.20 ; 10.39.7
 ud vandanam ārataḥ daṇṣanābhīḥ 1.118.6 ; ud vandanam ārayataḥ svar dr̥ṣe 1.112.5
 yuvam narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7 ; 117.7
 çataḥ kumbhān asiṅcataḥ surayāḥ (1.117.6, madhūnām) 1.116.7 ; 117.6
 çataḥ meṣān vṛkṣe cakṣadānam (1.117.17, māmahānam) 1.116.16 ; 117.17
 dasrā hiraṇyavartanī 1.92.18 ; 5.75.2 ; 8.5.11 ; 8.1 ; . . . ^cvartanī çubhas pati 8.87.5
 Cf. under 1.112.8^c ; 8.3.23^c.

Açvins' chariot

ratho dasrāv amartyaḥ 1.30.18 ; 5.75.9
 cakram rathasya yemathuḥ 1.30.19 ; 5.73.3
 yad vām ratho vibhiṣ patāt 1.46.3 ; 8.5.22
 yuñjātham açvinā ratham 1.46.7 ; 8.73.1
 rathenā yūtam açvinā 1.47.2 ; 8.8.11, 14

rathena sūryatvacā 1.47.9; 8.8.2

arvāg ratham samanāsā ni yachatam 1.92.16; 7.74.2; arvāg ratham ni yachatam 8.35.22

trivandhuro vṛṣaṇā vāturañhāl 1.118.1; . . . vṛṣaṇā yas tricakraḥ 1.183.1

ayukṣātām açvinā yātave ratham 1.157.1; . . . açvinā tūtujiṃ ratham 10.35.6

taṃ vām ratham vayam adyā huvema 1.180.10; 4.44.1

rathā açvāsa uṣaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 45.2

ā yad vām sūryā (8.8.10, yosaṇā) ratham 5.73.5; 8.8.10

pra vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7; 7.68.3

pravadyāmanā suvṛtā rathena, &c. 1.118.3; suyugbhir açvāḥ suvṛtā rathena, &c. 3.58.3

tena nāsatyā gatam 1.47.9; 8.22.5

yena gachathah (1.183.1, yenopayāthah) sukrto duroṇam 1.117.2; 183.1

yena narā nāsatesayadhyāi 1.183.3; 6.45.5

viṣo yena gachatho devayantīḥ (10.41.2, yajvarir narā) 7.69.2; 10.41.2

yam açvinā suhavā rudravartanī 8.22.1; 10.39.11

bhujyuṃ vāṣeṣu pūrvyam 8.22.2; 46.20

abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4; 6.63.7. The bird-span of the Açvins.

Açvins as protectors and enrichers of men

prāyus tārīṣṭam nī rapāṃsi mṛkṣatam sedhataṃ dveṣo bhavataṃ sacābhuvā 1.34.11; 157.4

vr̥dhe ca no bhavataṃ vājasatāu 1.34.12; 112.24

chardir yantam adābhyam 8.5.12; 85.5

mā no mardhiṣṭam ā gatam (7.73.4, gataṃ çivena) 7.73.4; 74.3

nāsatyā mā vi venatam 5.75.5; 78.1

na yat paro nāntaraḥ (6.63.2, antarus tuturyāt) 2.41.8; 6.63.2

evet kāvasya bodhataṃ 8.9.3, 9; 10.2

manotarā rayinām 1.46.2; 8.8.12

purumandrā purūvasū 8.5.4; 8.12

ā na ūrjam vahatam açvinā yuvam 1.92.17; 1.157.4. Cf. under 1.47.5^e.

vartir yāthas (1.184.5, yātam vartis) tanayāya tmane ca 183.3; 184.5; 6.45.5

mā vām anye ni yaman devayantaḥ 4.44.5; 7.69.6

açvinā yad dha karhi cie chuçṛiyātām imam havam 5.74.10; yad adya karhi karhi cie, &c. 8.73.5

yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7; 8.8.14

Açvins as recipients of praise and sacrifice

ā nūnam yātam açvinā 8.8.2; 9.14; 87.5. Cf. under 8.8.5^b

açvinūv eha gachatam 1.22.1; 5.75.7; 78.1

açvinā gachatam yuvam 5.73.3; 8.8.1; 85.1

yuvām havante açvinā 1.47.4; 8.5.17

vayam hi vām havāmahe 8.26.9; 87.6

ayaṃ vām bhāgo nihito iyaṃ giḥ (8.57.4, nihito yajatrā) 1.183.4; 8.57 (Vā. 9).4

dasrāv ime vām nidhayo madhūnām 1.183.4; 3.58.5

madhvaḥ pibataṃ madhupebhir āsabhīḥ 1.34.10; 4.45.3

ā me havam nāsatyā (1.183.3, nāsatyopa yātam) 1.183.3; 8.85.1

eha yātam pathibhir devayānāḥ 1.183.6 = 1.184.6; 3.58.5

juṣethām yajñam bodhataṃ havasya me 2.36.6; 8.35.4

imam suvṛktiṃ vṛṣaṇā juṣethām 7.70.7 = 7.71.6; 7.73.3. Cf. under 1.184.2^a

iha tyā purubhūtamā 5.73.2; 8.22.3

ta mandasānā manuṣo duroṇā 8.87.2; 10.40.13

upemām suṣṭutiṃ mama 8.5.30; 8.6

yuvābhyām bhūtv açvinā 8.5.18; 26.16

gīrbhir vatso avivṛdhat 8.8.8, 15, 19

sutah soma ṛtāvṛdhā 1.47.1; 2.41.4

ā barhiḥ sīdataṃ narā (8.87.4, sumat) 1.47.8; 8.87.2, 4

ā vām viçvābhir ūtibhiḥ priyamedhā ahūṣata 8.8.18; 87.3

Uṣas

About 20 repetitions which concern Uṣas alone do not call for any classification ; they exhibit most of the features that make up her character.

esā divo duhitā praty adarṣi 1.113.7 ; 124.3
 aṇve na citre aruṣi 1.30.21 ; aṇveva citrāruṣi 4.52.2
 osā yāti (4.14.3, usā iyate) sruyujā rathena 1.113.14 ; 4.14.3
 prati bhadrā adṛkṣata 1.48.13 ; 4.52.5
 jyotiṣ kṛṇoti sūnarī 1.48.4 ; 7.81.1
 vy uehā duhitar divaḥ 1.48.1 ; 5.79.3, 9 ; vy āueho duhitar divaḥ 5.79.2
 bhāsvati netrī sūnṛtānām 1.92.7 ; 113.4
 uṣaḥ sūnṛte (7.76.6, sujāte) prathamā jarasva 1.123.5 ; 7.76.6
 uṣo adyecha subhage (1.123.13, uṣo no adya suhavā) vy ueha 1.113.7 ; 123.13
 uṣaḥ ṣukreṇa ṣocīṣā 1.48.14 ; 4.52.7
 uṣā uehad apa sridhaḥ 1.48.8 ; 7.81.6
 iṣuṣiṇām upamā ṣaṣvatinām vibhātīnām (1.124.2, āyatinām) prathamōṣā vy aṇvāt (1.124.2, adyāt) 1.113.15 ; 124.2
 prānīnāti manuṣyā yugāni 1.92.11 ; 124.2
 amināti dāivyāni vratāni 1.92.12 ; 124.2
 uṣo maghony ā vaha 4.55.9 ; 5.79.7
 asmaḥbhyam vājīnīvati 1.92.13 ; 4.55.9
 ṛtasya panthām anv eti sādhu prajānativa na diṣo mināti 1.124.3 ; 5.80.4
 ājījanan (sc. uṣasah) sūryam yajñam agnim 7.78.3 ; prācikitat (sc. uṣāḥ) sūryam, &c. 7.80.2
 Cf. under 1.124.7^d ; 4.39.1^c ; 7.81.1^a.

Maruts

The 20 or more repetitions which concern the Maruts alone show a few of the personal characteristics of those gods ; for the most part they deal with the cosmic powers of the Maruts, and the aid and comfort which they bestow upon their worshippers.

svāyudhāsa iṣmīṇaḥ (7.56.11, iṣmīṇaḥ sunīṣkāl) 5.87.5 ; 7.56.11
 ṣiprāḥ ṣṛṣasu vitatā hiraṇyayīḥ 5.54.11 ; ṣiprāḥ ṣṛṣan hiraṇyayīḥ 8.7.25
 marutsu viṣvabhānuṣu 4.1.3 ; 8.27.3
 te bhānuḥbhīr vi tasthire 8.7.8, 36
 rudrasya sūnum havasā grṇīmasi (6.66.11, vivāse) 1.64.12 ; 6.66.11
 prṣadaṣvāso anavabhrarādhasaḥ 2.34.4 ; 3.26.6
 praṣṭir vahati rohitāḥ 1.39.6 ; 8.7.28
 pra vepayanti parvatān 1.39.5 ; 8.7.4
 pra cyāvayanti yāmabhiḥ 1.37.11 ; 5.56.4
 bhayante viṣvā bhuvanā marudbhyāḥ (1.166.4, bhuvanāni harṇyā) 1.85.8 ; 166.4
 indrajyeṣṭhā abhidyaḥ 6.51.15 ; 8.83.
 yūyam hi ṣṭhā sudānavaḥ 1.15.2 ; 6.51.15 ; 8.7.12 ; 83.9
 kad dha nūnam kadhapriyaḥ 1.38.1 ; 8.7.31
 imam naro marutaḥ ṣaṣcatā vṛdham (7.18.25, ṣaṣcatānu) 3.16.2 ; 7.18.25
 viṣve ganta (10.35.13, adya) maruto viṣva ūti 5.43.10 ; 10.35.13
 adhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9 ; 10.78.8
 dānā mahnā tad eṣām 5.87.2 ; 8.20.14
 marutaḥ somapitaye 1.23.10 ; 8.94.2, 9
 tveṣam (5.58.1, stuse) gaṇam mārutaḥ navyasīnām 5.53.10 ; 58.1
 Cf. under 1.37.8^c ; 39.6^a ; 64.4^b, 13^b ; 169.5^c ; 6.66.8^b.

Āditya-group : Mitra, Varuṇa, Aryaman, Aditi

General Statement.—In this rubric are collected promiscuously the repeated *pādas*, addressed to the Ādityas generically ; to Varuṇa alone ; to Mitra and Varuṇa together ; to both of these with Aryaman as third ; and to Aditi who for the most part, goes with the Ādityas. These groups and individuals are treated in the same religious spirit. The place which with other divinities is occupied by mythological description is here taken by insistence upon ethical qualities, with the word *ṛta* or its derivatives in the foreground. The *pādas* are grouped under the following heads: Ādityas as upholders of the divine order, or as endowed with other lofty qualities; Ādityas as protectors and enrichers of men; worship of Ādityas in general.

Ādityas as upholders of the divine order, or as endowed with other lofty qualities

ṛtāvānā jane-jane 5.65.2 (Mitra and Varuṇa) ; ṛtāvāno, &c. 5.67.4 (Mitra, Varuṇa and Aryaman)
 ṛtāvānā ṛtam ā ghoṣatho (8.25.4, ghoṣato bṛhat) 1.151.4 ; 8.25.4 (Mitra and Varuṇa)
 ṛtāvānā samrājā pūṭadakṣasā 8.23.30 ; 25.1 (Mitra and Varuṇa)
 ṛtāvāno varuṇo mitro agniḥ 7.39.7 = 7.40.7 ; 7.62.3
 ṛtena mitrāvaruṇāu 1.2.8 ; . . . °varuṇā sacethe 1.152.1
 adabdhāni varuṇasya vrātāni 1.24.13 ; 3.54.18
 pra ye minanti varuṇasya dhāma (mitrasya) 4.5.4 ; pra ye mitrasya varuṇasya dhāma (minanti) 10.89.8
 trī rocanā divyā dhārayanta 2.27.9 (Ādityas) ; 5.29.1 (Indra-Aryaman with a suggestion of the other Ādityas)
 sāmrajyāya sukratū 8.25.8 (Mitra and Varuṇa) ; . . . sukratūḥ 1.25.10 (Varuṇa)
 suksatṛāso varuṇo mitro agniḥ 6.49.1 ; 51.10
 asuryāya pramaḥasā 7.66.2 ; 8.25.3
 mitraṁ huve pūṭadakṣam 1.2.7 ; . . . huve varuṇaṁ pūṭadakṣam 7.65.1
 varuṇam ca (5.64.1, vo) riḡādasam 1.2.7 ; 5.64.1
 rājānā mitrāvaruṇā supāṇi 1.71.9 ; 3.56.7
 tā samrājā gṛh̥tāsutī 1.136.1 ; 2.41.6 (Mitra and Varuṇa)
 ādityā dānunas patī 1.136.3 ; 2.41.6 (Mitra and Varuṇa)
 rājānā dīrghaḡruttamā 5.65.2 ; 8.101.2 (Mitra and Varuṇa)
 Cf. under 2.28.3^c ; 3.59.1^b ; 4.55.7^a ; 7.36.2^d.

Ādityas as protectors and enrichers of men

ādityāir no aditiḥ ḡarma yaṁsat (10.66.3, yachatu) 1.107.2 ; 4.54.6 ; 10.66.3
 aditiḥ ḡarma yachatu 6.75.12, 17 ; 8.47.9
 devān ādityān aditiḥ (10.66.4, avase) havāmahe 10.65.9 ; 66.4
 viḡva ādityā adite sajoṣāḥ 6.51.5 ; . . . adite manīṣi 10.63.17 = 10.64.17
 devār no devy aditir nī pātu 1.106.7 ; 4.55.7
 tā ādityā ā gatā sarvatātayo 1.106.2 ; 10.35.11
 ādityā yan mumocati 8.18.12 ; 67.18
 aṇhoḡ cid urucakrayaḥ (8.18.5, °cakrayo 'nohasaḥ) 5.67.4 ; 8.18.5. Both Ādityas.
 bṛhan mitrasya varuṇasya ḡarma (10.10.6, dhāma) 2.27.7 ; 10.10.6
 mitrāya vocaṁ varuṇāya saprathaḥ (1.136.6, mīlhuṣe) sumṛṇikāya saprathaḥ (1.136.6, mīlhuṣe)
 1.129.3 ; 136.6
 upa naḥ sutam ā gataṁ varuṇa mitra dāḡṣaḥ 5.71.3 ; mahi vo mahatām avo varuṇa mitra dāḡṣe 8.47.1

ā no mitrāvaruṇā ghr̥tāir gavyūtim ukṣatam 3.62.16 ; ā no mitrāvaruṇā havyajuṣṭim ghr̥tāir gavyūtim ukṣatam ilābhīḥ 7.56.4
grutam me mitrāvaruṇā havemā 1.122.6 ; 7.62.5
rtāvāno varuṇo mitro agniḥ, yachantu candrā upamañ no arkam 7.39.7 = 7.40.7 ; 7.62.3
mā (5.4.2, te) no mitro varuṇo aryamāyuh 1.162.1 ; 5.41.2.—Cf. 1.94.13^c ; 162.22^c ; 2.40.6^c

Āditya-worship in general

prati vām sūra udite vidhema 7.63.5 (Mitra and Varuṇa) ; . . . udite sūktāiḥ 7.65.1 (Mitra and Varuṇa) ; prati vām sūra udite 7.66.7 (Mitra and Varuṇa, followed by Aryaman)
mitrāya varuṇāya ca 9.100.5 ; 10.85.17
varuṇo mitro aryamā 1.26.4 ; 41.1 ; 4.55.10 ; 8.18.3 ; 28.2 ; 83.2 ; cf. the eleven instances of
RV. pādas which end in the same three words, cited on p. 11.
varuṇa mitrāryaman 5.67.1 ; 8.67.4 ; 10.126.2
aryamā mitro varuṇaḥ pariṇmā (8.27.17, sarātayaḥ) 1.79.3 ; 8.27.17 ; 10.93.4
mitro aryamā varuṇaḥ sajoṣāḥ 1.186.2 ; 7.60.4
(mitrasya) aryamāno varuṇasya ca 1.136.2 ; 8.47.9.—Cf. 1.136.4^a ; 2.27.2^b ; 8.18.21^b.

Viṣve Devāḥ

The repetitions which concern the Viṣve Devāḥ (also simply Devāḥ) number around 30. They include lists of particular gods in Viṣve Devāḥ stanzas. They consist of praise and appeals for help, and are devoid of specific mythic aspects.

viṣve devāsa ā gata 1.3.7 ; 2.41.13 = 6.52.7
viṣve devāso adruhaḥ 1.19.3 ; 9.102.5. Cf. 2.1.14
viṣve devā amatsata 8.66.11 ; 9.14.3
yam devāso avatha vūjasātāu 10.35.14 ; 63.14
manor yajatrā amr̥tā rtajñāḥ 7.35.15 ; 10.65.14
gojātā uta ye yajñiṇyāsaḥ 7.35.4 ; 10.53.5
te no rāsantām urugāyam adya yuyam pāta svastibhiḥ sadā naḥ 7.35.15 ; 10.65.15 = 10.66.16
devo-devo suhavo bhūtu mahyam mā no mātā prthivi durmatāu dhāt 5.42.16 ; 43.15
adveṣe dyāvāprthivi huvema devā dhatta rayim asme suviram 9.68.10 ; 10.45.12
ādityān dyāvāprthivi apaḥ svaḥ 7.44.1 ; 10.36.1
indrāvayū brhaspatim 1.14.3 ; 10.141.4
dadhikrām agnim uṣasam ca devīm 3.20.5 ; 10.101.1
vanaspatīñ ṣadhi rāya eṣe (5.42.16, rāye aḥyāḥ) 5.41.8 ; 42.16
āpa ṣadhiṣ vanino juṣanta (10.66.9, vanināni yajñiṇyā) 7.34.25 = 7.56.25 ; 10.66.9
pra vo vāyuni rathayujam kṛṇudhvam (10.64.7, purāndhim) 5.41.6 ; 10.64.7
ahiḥ gr̥ṇotu budhnyo havimani 10.64.4 ; 92.12 (both in Viṣve Devāḥ stanzas)
grāvā yatra madhuṣud ucyate brhat 10.64.15 ; 100.8 (both in Viṣve Devāḥ stanzas)
rtāvāno varuṇo mitro agniḥ, yachantu candrā upamañ no arkam 7.39.7 = 7.40.7 ; 7.62.3
suṣatrāso varuṇo mitro agniḥ 6.49.1 ; 51.10
trīṣv ā rocane divaḥ 1.105.5 ; 8.69.3
huve (7.44.1, indram) viṣṇum pūṣaṇam brahmaṇas patim 5.46.3 ; 7.44.1
indrāviṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar brhat 10.65.1 ; 66.4
tat aryamā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3 ; 6.49.14
Cf. also 1.107.2^a ; 3.8.8^a ; 8.57 (Vāl. 9).2^a ; 10.35.10^c ; 65.1^c.

Sūrya (Sūra) and Savitar (Tvaṣṭar, Bhaga)

Conveniently the small group of repeated pādas pertaining to these related or contiguous gods are here listed together :

āprā dyāvāprthivi antarikṣam, to Sūrya 1.115.1 ; to Sūrya-Savitar 4.14.2
ā sūryo aruhac chukram arṇaḥ 5.45.10 ; 7.60.4
ud u śya devaḥ savitā dam ināḥ 6.17.4 ; . . . savitā yayāma 7.38.1 ; . . . savitā savāya 2.38.1 ;
. . . savitā hiraṇyayā 6.71.1

ūrdhvaṁ bhānuṁ (4.14.2, ketuṁ) savitā devo aṣṭret 4.13.2 ; 14.2 ; 7.72.4 ; . . . savitevaṣṭret, of

Agni, patterned after the preceding, 4.6.2

rju marteṣu vṛjinā ca paçyan 4.1.17 ; 6.51.2 ; 7.60.2

ratnaṁ devasya savitur iyānaḥ (7.52.3, iyānaḥ) 7.38.6 ; 52.3

devas tvaṣṭā savitā viçvarūpaḥ 3.55.19 ; 10.10.5

suvāti savitā bhagaḥ 5.82.3 ; 7.66.4

fat su naḥ savitā bhagaḥ 4.55.10 ; 8.18.3

tvaṣṭā devebhīr janitā sajoṣaḥ (10.64.10, pitā vacaḥ) 6.50.13 ; 10.64.10

Cf. also 1.35.8^a, 9^b ; 11.5.4^c ; 5.42.3^d ; 6.50.8^a ; 7.63.4^b.

Rbhus

The special quality of the Rbhus as cunning artificers or magic contrivers comes out in four of their five repeated pādas ; cf. p. 18 :

niç carmaṇo gām ariṇīta dhītibhiḥ 1.161.7 ; 4.36.4

ekam vicakra camasaṁ caturdhā (4.36.4, caturvayam) 4.35.2 ; 36.4

rathaṁ ye cakruḥ suvṛtaṁ nareṣṭhām (4.36.2, sucetasāḥ) 4.33.8 ; 36.2

punar ye cakruḥ (4.35.5, çacyākarta) pitarā yuvānā 4.33.3 ; 35.5

saṁ vo madāso agnata 1.20.5 ; . . . madā agmata saṁ purandhiḥ 4.34.2

Vāyu

The span of Vāyu, the so-called niyutaḥ (Nighaṇṭu 1.15 ; Bṛhaddevatā 4.140), and Vāyu's character as a charioteer appear prominently in these repeated pādas. Note that there is only one repeated pāda pertaining to Vāta, Vāyu's later and less personal double (5.78.8 : 10.23.4) :

ā no niyudbhīr çatinībhir adhvarāṁ sahasriṇībhir upa yāhi vītaye (7.92.5, yajñam) 1.135.3 ;

7.92.5

vaha vāyo niyuto yāhy asmayuḥ (7.90.1, aha) 1.135.2 ; 7.90.1

niyutvān indrasārathibhiḥ 4.46.2 ; 48.2

pra vo vāyuh rathayujāṁ kṛṇudhvam (10.64.7, purandhim) 5.41.6 ; 10.64.7

ayam çukro ayāmi te 2.41.2 ; 8.101.9 ; vāyo çukro ayāmi te 4.47.1

pibā sutasyāndhaso madāya (5.51.5, abhi prayāḥ) 5.51.5 ; 7.90.1.—Cf. 1.135.4^f

Bṛhaspati

bṛhaspatir bhīnad adriṁ vidad gāḥ 1.62.3 ; 10.68.11

Rudra

pari ṇo (6.28.7, vo) hetī rudrasya vṛjyāḥ 2.33.4 ; 6.28.7. Cf. pari ṇo heḷo varuṇasya vṛjyāḥ 7.84.2 ; see p. 573.

tnane (2.33.15, mīdhvas) tokāya tanayāya mṛṣa 1.114.6 ; 2.33.14

Parjanya

sa retodhā vṛṣabhaḥ çaçvatīnām 3.56.3 (either Parjanya, or Dyāus Parjanya, or some Tvāṣṭar-like god) ; 7.101.6 (Parjanya)

sa naḥ (10.169.2, tābhyaḥ, sc. gobhyaḥ) parjanya mahi çarma yacha 5.83.5 ; 10.169.2

Viṣṇu

trīṇi padā vi cakrame 1.22.18 ; 8.12.27

sakhe viṣṇo vitarāṁ vi kramasva 4.18.11 ; 8.100.12¹

¹ This item properly belongs to the rubric 'Indra and Viṣṇu' ; see p. 617.

Sarasvati

vājebhir vājiniṇvatī 1.3.10 ; 6.61.4
uta syā naḥ sarasvati 6.61.7 ; . . . sarasvati juṣāṇā 7.95.4

Vāc

tām ābhṛtyā vy adadhuh purutrā 10.71.3 ; tām mā devā vy adadhuh purutrā 10.125.3

Trātar

devas trātā trāyatām aprayuchan 1.106.7 ; 4.55.7

Ahi Budhnya

inā no 'hir budhnyo riṣe dhāt 5.41.16 ; 7.34.17
ahiḥ ṛṇotu budhnyo havīmani 10.64.4 ; 92.12

Dadhikrā

udirāṇā yajñam upaprayantaḥ 4.39.5 ; 7.44.2

Devapatnyaḥ

ā rodasī varuṇāni ṛṇotu 5.46.8 ; 7.44.22

Pitarah

yenā naḥ pūrve pitarah padajñāḥ 1.62.2 ; 9.97.39

Ucijah

vrajaṁ gomantam ucijo vi vavruḥ 4.1.15 ; 16.6 ; 10.45.11.—Cf. 1.159.4^d ; 5.22.4^{de} ; 7.42.1^a

Grāvan or Press-stones

grāvā yatra madhusud ucyate bṛhat 10.64.15 ; 100.8

Āpri-divinities

The following repeated pādas serve to illustrate the close parallelism of the themes of the Āpri ; the regularity, on the whole, of their arrangement in the hymns ; and the formulaic character of the language addressed to their divinities and ritual objects. See above, p. 16 bottom. Hymns 1.13 and 1.142 share no less than six of these pādas ; stanzas 3.4.7—11 are identical with 7.2.7—11 ; see p. 17.

vi ṛayantām ṛtāvṛdhaḥ, dvāro devīr asaṣcataḥ, to the Divine Doors, 1.13.6 ; 142.6
madhumantaṁ tanūnapāt, to Tanūnapāt, 1.13.2 ; 1.142.2
naktoṣasā supeṣasā, to Night and Morn, 1.13.7 ; 142.7
usāsānaktā sudugheva dhenuḥ, to the same, 1.186.4 ; 7.2.6
yahvi ṛtasya mātārā, to the same, 1.142.7 ; 5.5.6
hotārā dāivya kavi yajñān no yaksatam inam, to the two Divine Hotars, 1.13.8 ; 142.8 ; 188.7
dāivya hotārā prathamā viduṣṭarā 2.3.7 ; . . . prathamā ny ṛṇje 3.4.7 = 3.7.8 ; . . . prathamā purohitā 10.66.13 ; . . . prathamā suvācā 10.110.7. To the same.
īlito agnā ā vahendraṁ citram iha priyam, to Agni, 1.142.4 ; 5.5.3
prācinam barhir ojasā 1.188.4 ; barhiḥ prācinam ojasā 9.5.4. To Barhis ; see also p. 578.

Dānastuti or Praise of liberality to the priests

sadyo dānāya mañhate 6.45.32 ; 10.26.8
sahasrā daṇa gonām 8.5.37 ; 6.47
rādhās te dasyave vṛka 8.55(Vāl.7).1 ; prati te dasyave vṛka 8.56(Vāl.8).1
catvāry (8.21.18, sahasram) ayutā dadat 8.2.41 ; 21.18

Dissimilar Dual Gods or Devatādvandvas

General statement.—Repeated pādas addressed to dual divinities, such as the Aṇvins on the one hand, or Indra and Agni on the other, are in the main given to such generalities as fit indifferently the character of either god of the pair. This indifference is shown even more clearly in the case of such repeated pādas as are applied to two or more pairs of dual divinities (below, p. 628). The ritualistic origin of the dissimilar combinations is reflected in all these repetitions; cf. Hillebrandt, *Ved. Myth.* iii. 294 ff. The degree of dissimilarity varies in different pairs. Of course, the Aṇvins, later differentiated as Dasra and Nāsatya, are not dissimilar at all. The Dāivyāu Hotārāu of the Āpri-stanzas are an undifferentiated, colourless unit. Mitra and Varuṇa also, although each exists independently, represent, whenever they occur together, whether in or out of the dual, the same ancient ethical Āditya conception. Similarly Naktoṣāsā or Uṣāsānaktā represent in reality the unit idea of the junction (saṁdhyā), or seam between night and morn, and that, too, ritualistically; that is to say, they represent the beginning of the ritual day much as does Uṣas by herself. In the following list the Aṇvins are left out because they have been treated above (p. 602). Also, the pair Mitra and Varuṇa, whether they occur singly by the side of one another, or in devatādvandva, may be easily gathered up from the rubric 'Āditya-group' (p. 605). The repetitions concerning Uṣāsānaktā and Dāivyā Hotārā are listed under the Āpri-pādas (p. 608). The remaining repetitions are addressed to dissimilar dual divinities, either in the Vedic double dual (devatādvandva), or in the singular, side by side, to wit:

Indra and Agni

indrāgni tā havāmahe 1.21.3; 5.86.2; 6.60.14
 indrāgni havāmahe 5.86.4; 6.60.5
 indrāgni ṇarīna yachataṁ 1.21.6; 7.94.8
 endrāgni sūmanasāya yātaṁ 1.108.4; 7.93.6
 indrā nṛ agni avase huvadhyāi 5.45.4; . . . avaseha vajriṇā 6.59.3
 sajitvanāparājita 3.12.4; vṛtrahanāparājita 8.38.2

Indra and Vāyu

indraç ca vāyav eṣāṁ somānāṁ (5.51.6, sutānāṁ) pītim arhathaḥ 4.47.2; 5.51.6. Cf. sutānāṁ pītim arhasi, to Vāyu 1.134.6

Indra and Varuṇa

rayiṁ dhataṁ (6.68.6, dhattho) vasumantaṁ puruṣṁ 6.68.6; 7.84.4 Similar pādas also of several other dual and plural groups; see under 1.159.5¹

Indra and Viṣṇu

upa brahmāṇi ṇṇutāṁ giro me 6.69.4; . . . ṇṇutāṁ havāṁ me 6.69.7

Indra and Bṛhaspati or Brahmanaspati

aviṣṭāṁ dhiyo jigrtaṁ purāṁdhīr jajastam aryo vanuṣāṁ aratīḥ, to I. and Bṛhaspati 4.49.4; to I. and Brahmanaspati 7.97.9. The first pāda also to Mitra and Varuṇa 7.64.5 = 7.65.5

Dyāvā-Ṛṥthivī or Dyāvā-Bhūmī

pra dyāvā yajñāñi ṛṥthivī ṛtāvṛdhā 1.159.1 ; . . . ṛṥthivī namobhiḥ 7.53.1
 dyāvābhūmī adite trāsīthām naḥ 4.55.1 ; 7.62.4
 devāir dyāvāṛṥthivī ṛāvatañ naḥ 1.31.8 ; 9.69.10 ; 10.67.12
 kim svid vanam ka u sa ṛṥkṣa āsa yato dyāvāṛṥthivī niṣṭataksuḥ 10.31.7 ; 81.4
 advese dyāvāṛṥthivī huvema 9.68.10 ; 10.45.12
 Cf. also under 4.23.10^c ; 6.68.4^d ; 10.82.1^d.

Ṛṥthivī and Antariḡṣa

ṛṥthivī naḥ ṛāṥthivāt pātṛ aṇhaso 'ntariḡṣam divyāt pātṛ asmān 7.104.23 ; 10.53.5. Cf. 4.55.5

CLASS B : REPETITIONS RELATING TO TWO DIFFERENT GODS OR GROUPS OF DIVINITIES

General statement.—The mass of repetitions which concern two gods or groups of gods is large, perhaps, as a whole, out of proportion to its significance (cf. above, p. 585). In the majority of cases it is difficult to detect any very great meaning in this extensive use of the same verses in connexion with two different divinities, because their value is of that general sort which makes them applicable indifferently to more than one god. For the most part these repetitions do not touch the most peculiar qualities of a given god, what may be called his leitmotifs. E.g., Indra's heroic fight against Ṛṥtra for the waters or rivers does not figure in the pādas which belong to Indra and Agni, though both gods are warrior gods, and share quite a number of pādas redolent of war. If we find, on the other hand, that Indra and the Maruts are assimilated rather more closely (p. 616), this is due to the official position of the Maruts as Indra's Myrmidons. Again, however, the repetitions do not touch really the most intimate qualities of either.

That the difference between the gods is felt is shown in this that a good many of the repetitions contain variations which do justice, sometimes very neatly, to the different characters of the two gods (see above, p. 587) ; at times, again, the same expression has really a slightly different sense in its two applications. So, e.g., sadyo jajñāno havyo babhutha (or, babhūva) is applied to Indra in 8.96.21 ; to Agni in 10.6.7. In the former case it refers to the youthful exploits of Indra which render him worthy of adoration ; in the latter case the meaning is, more simply, that Agni flares up quickly, and so becomes at once fit for sacrifice. Throughout it is a question of detail, rather than a question of far-reaching mythological principle or tendency.

What these repetitions really do show are the settled habits of expression, the imitateness, and, underneath the glittering wealth of Vedic diction, a certain mental sterility on the part of the Vedic poets of historical times. This is supported, as we know, by that henotheistic indifference to the special

mythological and ritual character of the individual gods which we have tried to put into the right light above (p. 575).

The lists given in the present class may be supplemented at the proper points from the following (third) general class in the manner indicated above, p. 588.

Agni with other divinities

Agni and Indra

The two gods share something like 50 items. This number is increased still further in the third general class, which contains a considerable number of cases that belong in common to Agni and Indra and some additional god. More than half the items under the present rubric deal in general terms with the benevolence of the two gods and the piety of their worshippers. As for the remainder, the chief emphasis is upon the warlike character of both gods; they share also some cosmic qualities. The pair *Indrāgni* (above, p. 609) does not add anything to this account (cf. Hillebrandt, *Ved. Myth.* ii. 294 ff.). Also, the *pādas* which *Indrāgni* share with other dual gods (below, p. 629) exhibit no signs of real individuality:

cuṣminto hi te mado dyumninto uta kratuḥ, to A. 1.127.9; to I. 1.175.5
ā no gahi sakhyebhiḥ śivebhir mahān mahibhir ūtibhiḥ saranyaṇ, to A. 3.1.19; to I. 3.31.18
tvayā ha svid yujā vayam, to A. 8.102.3; to I. 8.21.11
hr̥ṇīyamāno apa mad hy āireḥ prame devānām vṛtapā uvāca, &c., to A. 5.2.8; *nidhiyamānam*
apagūlham apsu pra me devānām vṛtapā uvāca, &c., to I. 10.32.6
ā rodasī apr̥ṇā (and, apr̥ṇā) jāyamānaḥ, to A. 3.6.2; 7.13.2; to I. 4.18.5; 10.45.6
yo asya pāre rajasah (sc. ajāyata), to A. 10.187.5; . . . *rajaso viveṣa*, to I. 10.27.7
tantum tanuṣva pūrvyam, to A. 1.142.1; . . . *pūrvyam yathā vide*, to I. 8.13.14
samrajām carṣaṇinām, to A. 5.21.4; to I. 10.134.1 (cf. 8.16.1)
devo na yaḥ pṛthivīm viśvadhāyā upakṣeti, &c., to A. 1.73.3; *imām ca naḥ pṛthivīm viśva-*
dhāyā upakṣeti, &c., to I. 3.55.21
mahānti vṛṣṇe savanā kṛtemā, to A. 3.1.20; *sthirāya vṛṣṇe*, &c., to I. 3.30.2
netā sindhūnām vṛṣabha stiyānām, to A. 7.5.2; *vṛṣā sindhūnām*, &c., to I. 6.44.21
sahasrastarīḥ ṣṇatānītha r̥bhvā, to A. 10.69.7; *sahasracetāḥ*, &c., to I. 1.100.12
pra marṣiṣṭhā abhi viduḥ kavīḥ san, to A. 1.71.10; *ava dyubhir abhi viduḥ*, &c., to I. 7.18.2
vṛṣabhāya kṣitīnām, to A. 10.187.1; *juhotana vṛṣabhāya*, &c., to I. 7.98.1
sadyo jajñāno havyo babhūtha (8.96.21, *babhūva*), to A. 10.6.7; to I. 8.96.21
mahān asy adhvaryasya praketaḥ, to A. 7.11.1; *dācvaṇ asy*, &c., to I. 10.104.6
adrogavācam matibhir yaviṣṭham, to A. 6.5.1; . . . *matibhiḥ caviṣṭham*, to I. 6.22.2
vrajaṁ gomantam uḥjo vi vavruḥ, to A. 4.1.15; 10.45.11; to I. 4.16.6
nyaññ ūttānām anv eṣi (10.27.13, *eti*) *bhūmim*, to A. 10.142.5; to I. 10.27.13
sumṛīko bhavatu jātavedāḥ, to A. 4.1.20; . . . *bhavatu viśvavedāḥ*, to I. 6.47.12 = 10.131.6
agnasya cic chīcñathat pūrvyāni, to A. 6.4.3; to I. 2.20.5
yudhā devebhyo varivaḥ cakārtha, to A. 1.59.5; to I. 7.98.3
kṛṇvānāso amṛtatvāya gātum, to A. 1.72.9; to I. 3.31.9
puroyāvānam ājīṣu, to A. 8.84.8; to Indra-worshippers' chariot 5.35.7
yena vaiśāma pṛtanāsu cārḍhataḥ (6.19.8, *ṣṇtrūn*), to A. 8.60.12; to I. 6.19.8
anānataim damayantām pṛtanyūn, to A. 7.6.4; to I. 10.74.5
rīrikvāṇsas tanvaḥ kṛṇvata svāḥ (4.24.3, *trām*), to A. 1.72.5; to I. 4.24.3
tuvidyumna yačasvatā, to A. 3.16.6; . . . *yačasvatāḥ*, to I. 1.9.6
vayā ivānu rohate, to A. 2.5.4; . . . *rohate juṣanta yat*, to I. 8.13.6
tvam iṣiṣo vasūnām (1.170.5, *vasupate vasūnām*), to A. 8.71.8; to I. 1.170.5

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çreṣṭhām no dhehi vāryam, to A. 3.21.2; . . . vāryām vivaksase, to I. 10.24.2
 sakhe vaso jaritṛbhyah, to A. 8.71.9; to I. 1.30.10; . . . jaritṛbhyo vayo dhāh, to I. 10.24.1
 (agne) brahma yajñām ca vardhaya, to A. 10.141.6; (brahma) indra yajñām, &c., to I. 1.10.4
 asme dhehi çravo brhat, to A. 1.9.8; 44.2; to I. 8.65.9
 sasavāṇso vi çṛṇvire, to A. 4.8.6; to I. 8.54 (Vāl. 6).6
 asmadryak saṁ mimīhi çravāṁsi, to A. 3.54.22; 5.4.2; to I. 6.19.3
 pra no naya vasyo acha, to A. 8.71.6; pra tañ (6.47.7, no) naya pratarāñ vasyo acha, to A.
 10.45.9; to I. 6.47.7
 adhā te sumnam īmahe, to A. 8.75.16; to I. 3.42.6; 8.98.11
 tvām vardhantu no girah, to A. 8.44.19; to I. 1.5.8
 ni tvā yajñasya sādhanam, to A. 1.44.11; girā yajñasya sādhanam, to A. 3.27.2; yajñasya
 sādhanam girā, to A. 8.23.9; stomāir yajñasya sādhanam, to I. 8.6.3
 gira stomāsa irate, to A. 8.43.1; to I. 8.3.5
 abhi tvām gotamā girā, to A. 1.78.1; to I. 4.32.9
 agne (8.88.1, abhi) vatsam na svasareṣu dhenavaḥ, to A. 2.2.2; to I. 8.88.1
 abhi tvā pūrvapīlaye, to A. 1.19.9; to I. 8.3.7
 tañ ghem itthā namasvina upa svarājam āsate, to A. 1.36.7; to I. 8.69.17
 tvām stoṣāma tvayā suvirā drāghīya āyuh pratarāñ dadhānāḥ, to A. 1.115.8; to I. 1.53.11
 vājayanto havāmahe, to A. 8.11.9; to I. 8.53 (Vāl. 5).2
 purupraçastam ūtaye, to A. 8.71.10; . . . ūtaya ṛtasya yat, to I. 8.12.14
 prañjanam vidvāñ upa yāhi somam, to A. 3.29.16; to I. 3.35.4
 viçvebhiḥ (sc. devebhiḥ) somapīlaye, to A. 1.14.1; viçvebhiḥ (sc. dhāmabhiḥ) somapīlaye, to
 I. 8. 21.4
 eḍam barhiḥ sado mama, to A. 3.24.3; to I. 8.17.1
 mādayasva svarṇare, to A. 8.103.14; mādayāse, &c., to I. 8.65.2
 devebhyo havayavāhana, to A. 3.9.6; 10.118.5; 150.1; . . . havayavāhanah, to I. (?) 10.119.13
 agnīm ukthāni vāvṛdhuh 2.8.5; indram ukthāni vāvṛdhuh 8.6.35; 95.6
 Cf. under 1.32.15^d; 59.5^c; 2.12.12^a; 4.1.11^b, 13^c; 26.2^d; 6.10.6^d; 7.32.2^a

Agni and Soma

The repetitions which belong to these two gods, 20 in number, show in part the close ritual relationship of the two gods; in part their assumed origin in heaven. They do not point to any general mythic identification; see above, p. 586, and cf. Hillebrandt, *Ved. Myth.* i. 330 ff., 458 ff.:

divo na sānu stanayann acikradat, to A. 1.58.2; to S. 9.86.9
 devo na yaḥ savitā satyamanmā, to A. 1.73.2; to S. 9.97.48
 sīdann ṛtasya yonim ā, to A. 6.16.35; to S. 9.32.4; 64.11
 ṛtasya yonim āsadam, to A. 5.21.4; to S. 3.62.13; 9.8.3; 64.12
 yaḥ pañca carṣaṇīr abhi, to A. 7.15.2; to S. 9.101.9
 viçvā yaç carṣaṇīr abhi, to A. 4.7.4; 5.23.1; to S. 1.86.5
 tveṣaṁ rūpañ kṛnuta uttarañ yat, to A. 95.8; . . . kṛnute varṇam aśya, to S. 9.71.8
 yā parvateṣv osadhīṣv apsu, of A.'s wealth 1.59.3; of S.'s dhāmāni 1.91.4
 çardhan tamāñsi jighnase, to A. 8.43.22; to S. 9.61.19
 jahī rakṣāñsi sukrato, to A. 6.16.29; to S. 9.63.28
 abhi syāma prtanyataḥ, to A. 2.8.6; to S. 9.35.3
 pūrvir iṣo brhatīr āreaghāḥ (8.87.9, jīradāno), to A. 6.1.12; to S. 8.87.9
 sakhā sakhibhya īdyah, to A. 1.75.4; to S. 9.66.1
 dadhad ratnāni dāçuṣe, to A. 4.15.3; to S. 9.3.6
 parṣi rādho maghonām, to A. 8.103.7; to S. 9.1.3
 imañ yajñam idañ vaco juṣṣāna upāgahi, to A. 1.26.10; 10.150.2; to S. 1.91.10
 yad vo vayam pramināma vratāni, to A. 10.2.4; yat te vayam, &c., to S. 8.48.9
 agnir deveṣu patyate 8.102.9; indur deveṣu patyate 9.45.4
 sa no vṛṣṭīm divas pari, to A. 2.6.5; te no vṛṣṭīm divas pari, to Somah 9.65.24
 harīm (10.188.1, açvañ) hinota vājinam, to A. 10.188.1; to S. 9.62.18

Agni and Bṛhaspati or Brahmanaspati

Cf. Max Müller, Contributions to the Science of Mythology, ii. 825 ff.; Hillebrandt, Ved. Myth. i. 404 ff.; ii. 102 ff.; Strauss, Bṛhaspati im Veda, pp. 4 ff., 12 ff.

bhadraṁ manaḥ kṛṇuṣva vṛtratūrye, to A. 8.19.20; to Brahmanaspati 2.26.2
achidrā ṣarma jaritaḥ purūṇi, to A. 3.15.5; achidrā ṣarma dadhire purūṇi, to the rivers in
a hymn to Brahmanaspati 2.25.5
ā rodasī vṛṣabho roravīti, to A. 10.8.1; to Bṛhaspati 6.73.1
supratūrtim aneḥasam, to A. 3.9.1; to Ilā in a hymn to Brahmanaspati 1.40.4

Agni and Maruts

yuksvā hy aruṣi rathe, to A. 1.14.12; yuṅghvaṁ hy, &c. to M. 5.56.6
vṛṣā çukraṁ duduhe pṛṇir ūdhaḥ, to A. 4.3.10; sakṛc çukraṁ, &c. to M. 6.66.1
stomaṁ yajñam ca dhṛṣṇuyā, to A. 5.20.3; to M. 5.52.4
kṛdhi na ūrdhvāṁ carathāya jivase, to A. 1.36.14; ūrdhvāṁ naḥ karta jivase, to M. 1.172.3

Agni and Vāyu

dakṣaṁ sacanta ūtayaḥ, in a hymn to A. 3.13.2; in a stanza to V. 1.134.2
abhi prayāṁsi vītaye, to A. 6.16.44; abhi prayāṁsi sudhitāni vītaye, to V. 1.135.4
agna ā yāhi vītaye 6.16.10; vāyav ā yāhi vītaye 5.51.5

Agni and Açvins

rājantam adhvarāṇām, to A. 1.1.8; 45.4; samrājantam adhvarāṇām, to A. 1.27.1; rājantāv
adhvarāṇām, to Açvins 8.8.18
priyamedhā ahūṣata, to A. 1.45.3; to Açvins 8.18.8; 87.3
mā no martāya ripave rakṣasvine, to A. 8.60.8; . . . ripave vājinivasū, to Açvins 8.22.14
sumṛlikāḥ svavāṁ yātū arvāṇi, to A. 1.35.10; to the Açvins' chariot 1.118.1
deveṣv asty āpyam, to A. 1.105.13; deveṣv adhy āpyam, to Açvins 8.10.3
uru jyotir janayann āryāya, to A. 7.5.6; uru jyotir cakrathur āryāya, to Açvins 1.117.21
mahāḥ sa rāya eṣate patir dan, to A. 1.149.1; mahāḥ sa rāya eṣate, of a worshipper in an Açvin
hymn 10.93.6.—Cf. also under 4.44.6*.

Agni and Sūrya or Savitar

ūrdhvaṁ bhānuṁ savitevāçret, to A. 4.6.2; ūrdhvaṁ bhānuṁ (4.14.2, ketuṁ) savitā devo
açret, to Savitar 4.13.2; 14.2; 7.72.4
haste dadhāno naryā purūṇi, to A. 1.72.1; to Savitar 7.45.1
āpaprivān rodasī antarikṣam, to A. 1.73.8; to Sūrya 10.139.2
rāyo budhnaḥ saṁgamano vasūnām, to A. 1.96.6; to Sūrya 10.139.3
apām garbhaṁ darçatam oṣadhīnām, to A. 3.1.13; to Sarasvant or Sūrya 1.164.52
asya hi svayaçastarah, in a hymn to A. 5.17.2; . . . yaçastaram, in a hymn to Savitar 5.82.3
sahasraçṛṅgo vṛṣabhas tadojāḥ, to A. 5.1.8; sahasraçṛṅgo vṛṣabhāḥ, to Sūrya 7.55.7
vi yo rajāṁsy amimita sukratūḥ, to A. 6.7.7; vi yo mame rajasi sukratūyayā, to Sūrya 1.160.4

Agni and Tvaṣṭar

tvam hi ratnadhā asi, to A. 7.16.6; to T. 1.15.3

Agni and Viṣṇu

taṁ tvā viprā vipanyavo jāgrvāṁsaḥ sam indhate, to A. 3.10.9; tad viprāso vipanyavo
jāgrvāṁsaḥ sam indhate (sc. viṣṇor yat paramam padam), to V. 1.22.21

Agni and Pūṣan

imaṁ naḥ çṛṇavad dhavam, to A. 8.43.22; to P. 10.26.9
yo viçvābhi vipaçyati bhuvanā sam ca paçyati, to A. 10.187.4; to P. 3.62.9

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Agni and Uṣas

yatamāno raçmibhiḥ sūryasya, to A. 5.4.4 ; yatamānā, &c., to U. 1.123.12

Agni and Varuṇa

(agnir) aṇvibhyām uṣasā sajuh, to A. 5.51.8 ; (varuṇo) aṇvibhyām, &c., to V. 1.44.14

Agni and Yama

juhota pra ca tiṣṭhata, to A. (Draviṇodāh) 1.15.9 ; to Y. 10.14.14

Agni and Apām Napāt

yam vāghato vṛṇate adhvaresu, to A. 1.58.7 ; yam viprāsa ilate adhvaresu, to A. N. 10.30.4
agnim (2.35.14, asmin) pade parame tasthivāṁsam, to A. 1.72.4 ; to A. N. 2.35.14

Agni and Manyu

mitro hotā varuṇo jātavedāḥ, to A. 3.5.4 ; manyur hotā, &c., to M. 10.83.2
vidmā tam utsam yata ājagantha, to A. 10.45.2 ; . . . yata ābabhūtha, to M. 10.84.5

Agni and Sarasvatī

sa no viçvā ati dviṣaḥ, to A. 5.20.3 ; sā no, &c., to S. 6.61.9

Agni and Rātri

viçvā adhi çriyo dadhe, to A. 2.4.5 ; . . . çriyo dhiṣe vivakṣase, to A. 2.21.3 ; . . . çriyo 'dhita,
to R. 10.127.1

Agni and Viçve Devāḥ

saparyāmi prayasā yāmi ratnam, to A. 1.58.7 ; to V. D. 3.54.3
ariṣyantaḥ sacemahi, to A. 2.8.6 ; ariṣyanto ni pāyubhiḥ sacemahi, to V. D. 8.25.11
stirṇe barhiṣi samidhāne agnāu, to A. 4.6.4 ; to V. D. 8.25.11

Agni and dissimilar dual gods

rayim viçvāyupoṣasam, to A. 1.79.9 ; to Indra and Agni 6.59.9
prātaryāvabhir ā gahi, to A. 5.51.3 ; . . . ā gatam, to Indra and Agni 8.38.7
sabādho vājasātaye, to A. 8.74.12 ; to Indra and Agni 7.94.3
taṁ hi çaṇvanta ilate, to A. 5.14.3 ; tā hi, &c., to Indra and Agni 7.94.5
dame-dame sapta ratnā dadhānaḥ, to A. 5.1.5 ; . . . ratnā dadhānā, to Soma and Rudra 6.74.1
asme bhadrā sāuçravasāni santu, to A. 6.1.12 ; to Soma and Rudra 6.74.2
uru kṣayāya cakrire, in a hymn to A. 1.36.8 ; . . . cakrire sudhātu, in a hymn to Mitra and
Varuṇa 7.60.11
viçvāsu kṣāsu joguve, in a hymn to A. 127.10 ; in a hymn to Mitra and Varuṇa 5.64.2

Agni in miscellaneous relations

varco dhā yajñavāhase, to A. 3.24.1 ; to the sacrificial post (Yūpa) 3.8.3
pari tmanā viṣurūpo jigāsi, to A. 5.15.4 ; . . . viṣurūpā jigāti, of Ghṛtāci (sc. Juhū) 7.88.1
ṛtasya padam kavayo ni pānti, in a hymn to A. 10.5.2 ; ṛtasya pade, &c., in a hymn designated
as Māyābhedaḥ 10.177.2
salaksmā vad viṣurūpā bhavāti, in a hymn to Agni 10.12.6 ; in dialogue between Yama and
Yamī 10.10.2
stṛṇanti barhir ānuṣak, in a hymn to Agni 8.45.1 ; stṛṇita, &c., in a stanza to Barhiṣ 1.13.5
yadā te marto anu bhogam anaṭ, in a hymn to A. 10.7.2 ; in Aṇvastuti 1.163.7
svastibhir ati durgāni viçvā to A. 1.189.2 ; of the poet Bṛhaduktha 10.56.7
nābhā pṛthivyā adhi, in a hymn to A. 3.29.4 ; . . . adhi sānuṣu triṣu, in a stanza to the two
Divine Hotars 2.3.7

Indra with other divinities

Indra and Agni: see Agni and Indra, p. 611.

Indra and Soma

The connexion and alliance between Indra and Soma, is peculiarly close and intimate: Soma is Indra's beloved friend, 5.31.12; 9.98.6; see Bergaigne's collections, i. 217-219; ii. 251-253; 263-265. Indu, of course, is a synonym of Soma; cf. SV. 2.231^a with RV. 9.62.9^a. The names Indu and Indra are occasionally put together rather playfully, e.g. 9.5.9; 63.9. In one repetition, ā na indra (9.65.13, indo) mahīm iṣam, 8.6.23; 9.65.13, the two words and some of their attributes interchange. Indu delights in Indra's friendship: indav (or indur) indrasya sakhyam juṣaṇaḥ, 8.48.2; 9.97.11. Cf. also 9.27.6; 66.28. I do not believe that it follows from this that there is any etymological connexion between the two words (so Bergaigne ii. 244, and others), or that there is any mythological or mystic identification of the two. Statements that fit Indra fit also his inspirer, Soma-Indu, and vice versa; see Hillebrandt, *Ved. Myth.* i. 314 ff. In general, passages redolent of battle are primarily Indra passages; see e.g. under 8.32.2. Similarly cosmic statements, e.g. 8.3.6 and 9.28.5. The following 30 repetitions must be supplemented by the Indra passages (above, p. 595) which exhibit Indra as the chief consumer of soma, and the Soma passages (above, p. 600) in which Soma benefits Indra as well as other gods. Occasionally this relation is calculated to clarify a passage descriptive of either god, as when, e.g. the pāda, utso deva hiranyayah, applies primarily to Soma in 9.107.4, secondarily to Indra 8.61.6 (see under 8.61.6):

janitā divo janitā prthivyaḥ, to I. 8.36.4; to S. 9.96.5
 ya imo rodasī ubhe, to I. 3.53.12; . . . rodasī mahī, to S. 8.6.17; 9.18.5
 tvam sūryam arocayah, to I. 8.98.2; yayā sūryam arocayah, to S. 9.63.7
 samudrasyādhi viṣṭapaḥ, to I. 8.34.13; . . . viṣṭapi, to I. 8.97.5; to S. (Indu) 9.12.6; . . . viṣṭapi
 manīṣiṇaḥ, to Somaḥ 9.107.14
 adha yo viçvā bhuvanābhi majmanā, to I. 2.17.4; (adha . . .) imā ca viçvā bhuvanābhi
 majmanā, to S. 9.110.9
 utso deva hiranyayah, to I. 8.61.6; to S. 9.107.4
 yenā nah pūrve pitaraḥ padajñāḥ, in a hymn to I. 1.62.2; to S. 9.97.39
 tvam (9.86.23, soma) gotram āngirobhyo 'vṛṇor apa, to I. 1.51.3; to S. 9.86.23
 vadhiḍ ugro riṇann apaḥ, to I. 8.32.2; ṛṇann ugro, &c., to S. 9.109.22
 parjanyo vṛṣṭimān iva, to I. 8.6.1; to S. (Indu) 9.2.9
 viçve devā amatsata, in a hymn to I. 8.69.11; to S. 9.14.3
 brahmadviṣe tapuṣim hetim asya, to I. 3.30.7; to S. 6.52.3
 kṛṣṇā tamāṁsi tvīṣyā jaghāna, to I. 10.89.2; kṛṣṇā tamāṁsi jaṅghanat, to S. 9.66.24
 yo asmān ādideçati, in a hymn to I. 10.134.2; to S. 9.52.4
 yas te mado varenyah, to I. 8.46.8; to S. 9.61.19
 sahasrote çatāmagmaḥ, to I. 8.34.7; sahasrotiḥ çatāmagmaḥ, to S. 9.62.14
 indram indo vṛṣā viça, in a hymn to I. 1.176.1; to S. 9.2.1
 satyam itthā vṛṣed asi, to I. 8.33.10; satyam vṛṣan vṛṣed asi, to S. 9.64.2
 ā na indra (9.65.13, indo) mahīm iṣam, to I. 8.6.23; to S. (Indu) 9.65.13
 vayam ta indra (8.48.14, vayam somasya) viçvaha priyāṣaḥ, to I. 2.12.15; to S. 8.48.14

Part 2, Chapter 4B: Repetitions relating to two different gods [616

viçvā dhanāni jigyuṣaḥ, to I. 8.14.6; to S. 9.65.9
vasu martāya dācuṣe, to I. 1.84.7; to S. 9.98.4
vājayanto rathā iva, of stomas in a hymn to I. 8.3.15; of soma libations 9.67.17
rayiṁ gomantam açvinam, to I. 8.6.9; to S. 9.62.12; 63.12; 67.6
açvāvad gomad yavamat (9.69.8, yavamat suviryam), to I. 8.93.3; to S. 9.69.8
siśāsanto manāmahe, to I. 8.95.3; to S. 9.61.11
aram indrasya dhāmne, in a hymn to I. 8.92.25; to S. 9.24.5
vatsam sainçigvarir iva, in a hymn to I. 8.69.11; to S. 9.61.14
tam id vardhantu no girah, to I. 8.13.18; 92.21; to S. 9.61.14
indram codāmi pitaye, to I. 8.68.7; somam, &c., to S. 3.42.8
Cf. also under 1.84.13^c; 175.3^c; 5.39.3^d; 8.95.9^d; 98.2^b

Indra and Maruts¹

vi vrtraṁ parvaṣo rujana, to I. 8.6.13; . . . parvaṣo yayuḥ, to M. 8.7.2
yad aṅga taviṣiyase, to I. 8.6.26; . . . taviṣiyavaḥ to M. 8.7.2
brahmā kaś tam saparyati, to I. 8.64.7; brahmā ko vaḥ saparyati, to M. 8.7.20
sam kṣonī sam u sūryam, to I. 8.52(Vāl. 4).10; to M. 8.7.22
sutaḥ somo diviṣṭiṣu, in a hymn to I. 8.76.9; to M. 1.86.4
toke vā goṣu tanaye yad apsu, in a hymn to I. 6.25.4; toke vā goṣu tanaye yam apsu, of the
man whom the Maruts help 6.66.8
suvedā no vaṣu kṛdhi of I. 7.32.25; . . . vaṣu karat, of çardho mārutam 6.48.15
uçanā yat parāvataḥ, in a hymn to I. 1.130.9; to M. 8.7.26
bhakṣiya te 'vaso dāivyasya, to I. 4.21.10; bhakṣiya vo 'vaso, &c., to M. 5.57.7
ārāc cid dveṣaḥ sanutar yuyotu, of I. 6.47.13 = 10.131.7; . . . dveṣo vṛṣaṇo yuyota, of
M. 7.58.6; . . . dveṣaḥ sanutar yuyota, of M. 10.77.6
iṣkartā (nomen agentis) vihrutām punaḥ, of I. 8.1.25; iṣkartā (2^d plur. aorist imperative), &c.,
to M. 8.20.26
tvota it sanitā vājam arvā, to I. 6.33.2; marudbhīr it, &c., to M. 7.56.23
Cf. also under 1.100.15^b; 165.13^d; 8.7.1^a.

Indra and Açvins

gantārā dācuṣo grham namasvinaḥ, to Indra's Hari 8.13.10; gantārā dācuṣo grham, to A.
8.5.5; 22.3
açvebhīḥ prusitapsubhiḥ, of I. 8.13.11; of A. 8.75.5
bhujyūṁ vājeṣu pūrvyam, of chariot in a hymn to I. 8.46.20; of chariot in a hymn to A. 8.22.2
arvāncām tvā saptayo 'dhvaraçriyo vahantu savanē upa, to I. 1.47.8; arvāncā vām, &c., to
A. 8.4.14. Cf. under 8.22.3^e
viçvet tā te savaneṣu pravācyā, to I. 1.51.13; 8.100.6; viçvet tā vām, &c., to A. 10.39.4
duḥçaṁsam martyam ripum, in a hymn to I. 8.18.14; duḥçaṁso martyo ripuḥ, to A. 2.41.8
yad antarikṣa ā gahi, to I. 8.97.5; . . . ā gatam, to A. 5.73.1
stomo vāhiṣṭho antamah, to I. 6.45.30; to A. 8.5.18
ā no viçvābhīr ūtibhiḥ sajoṣaḥ, to I. 7.24.4; ā no (and, vām) viçvābhīr ūtibhiḥ, to A.
8.8.1, 18; 87.3
ā no yāhy upaçruti, to I. 8.34.11; . . . yātam upaçruti, to A. 8.8.5

Indra and Vāyu

tivrāḥ somāsa ā gahi, to I. 8.82.2; to V. 1.23.1
mandantu tvā mandinaḥ sutāsaḥ, to I. 2.11.11; mandantu tvā mandino vāyav indavaḥ, to
V. 1.134.2
ghṛtām duhata āçiram, to I. 8.6.19; ghṛtām duhrata āçiram, to V. 1.134.6
anu kṛṣṇe vasudhiti jihāte, to I. 3.31.17; anu kṛṣṇe vasudhiti, to V. 4.48.3

¹ The reason why these gods are related is stated briefly above, p. 610.

Indra and Rudra

mā no vadhīr indra mā parā dāh, to I. 1.104.8; mā no vadhī rudra, &c., to R. 7.46.4
 aśālhāya sahamānāya vedhase, to I. 2.21.2; to R. 7.46.1
 brhantam rsvam ajaram yuvānam, to I. 3.32.7; 6.19.2; . . . ajaram suṣumnam, to R. 6.49.10
 vy asmad dveṣo yuyavad vy aṇhaḥ, to I. 6.44.16; vy asmad dveṣo vitarāṇ vy aṇhaḥ, to
 R. 2.33.2

Indra and Bṛhaspati or Brahmanaspati

sa na stuto vīravād dhātu gomāt, to I. 7.23.6; to B. 1.190.8
 asmākāṇ bodhy avitā rathānām, to I. 7.32.11; asmākam edhy avitā, &c., to B. 10.103.4
 vi dāṇṣe bhajati sūnarāṇ vasu, to I. 5.34.7; yo vāghate dadāti sūnarāṇ vasu, to B. 1.40.4

Indra and Parjanya

yathāvaçāṇ tanvaṇ cakra eṣaḥ, to I. 3.48.4; to P. 7.101.3
 stuhi suṣṭutīm namasā vivāsa, in a hymn to I. 8.96.12; stuhi parjanyaṇ, &c., to P. 5.83.1

Indra and Sūrya or Savitar

suśaindṛçāṇ tvā vayam, to I. 1.82.3; to Sūrya 10.158.5
 ubhe ā paprāu rodasī mahitvā, to I. 3.54.15; 4.16.5; to Sūrya 8.25.18
 na minanti svarājyam, to I. 8.93.11; to Savitar 5.82.2
 uruḥ prthuh sukṛtaḥ kartṛbhīr bhūt, to I. 6.19.1; kratvā kṛtaḥ sukṛtaḥ, &c., to Sūrya 7.62.1
 vibhrājaṇ jyotiṣā svar agacho rocanāṇ divaḥ, to I. 8.98.3; to Sūrya 10.170.4

Indra and Tvaṣṭar

asmākam astu kevalaḥ, to I. 1.7.10; to T. 1.13.10

Indra and Viṣṇu

For the relation of these two gods see Hillebrandt, *Ved. Myth.* iii. 348 ff.

mrgo na bhīmāḥ kucaro giriṣṭhāḥ, to I. 10.180.2; to V. 1.154.2
 naro yatra devayavo madanti, in a hymn to I. 7.97.1; to V. 1.154.5
 sakho viṣṇo vitarāṇ vi kramasva 4.18.11; 8.100.12

Indra and Pūṣan

mañhiṣṭhāṇ vājasātaye, to I. 1.130.1; mañhiṣṭho vājasātaye, to I. 8.88.6; to P. 8.4.18
 vadhūyur iva yoṣaṇām, to I. 3.52.3 = 4.32.6; to P. 3.62.8

Indra and Uṣas

asme rayiṇ ni dhārāya vi vo made, to I. 10.24.1; asme rayiṇ ni dhārāya, to U. 1.30.32
 āiṣu dhā vīravād yaçāḥ to I. 4.32.12; to U. 5.79.6
 çravaḥ sūribhyo amṛtaṇ vasutvanam, to I. 8.13.12; to U. 7.81.6

Indra and Varuṇa

yaçāç cakre asāmy ā, to I. 10.22.2; to V. 1.25.15.—Cf. under 1.23.6^o
 viçvā jātāny abhy asmi mahnā, to I. 8.100.4; viçvāni sānty abhy astu mahnā, to V. 2.28.1

Indra and Vena

vasāno atkaṇ surabhiṇ dṛçe kam, to I. 6.29.3; to V. 10.123.7

Indra and Manyu

adha vṛtrāṇi jañghanāva bhūri, to I. 8.100.2; to M. 10.83.7

Indra and Sarasvatī

anāçastā iva smasi, to I. 1.29.1; apraçaastā iva smasi, to S. 2.41.16

Indra and Apvā

andhenāmītrās tamasā sacantām, to I. 10.89.15 ; to A. 10.103.12

Indra and Rodasī

samudraṁ na samcarane sanīsyavaḥ, to I. 1.56.2 ; to R. 4.55.6

dhiyā syāma rathyaḥ sadāsāḥ, to I. 4.16.21 = 4.17.21, &c. (refrain) ; to R. 4.56.4

Indra and Viṣve Devāḥ

devāṁ achā na dhītayāḥ, to I. 1.132.5 ; to V. D. 1.139.1

Indra and dissimilar dual gods

upa naḥ sutam ā gahi, to I. 1.16.4 ; 3.42.1 ; . . . ā gatam, to Mitra and Varuṇa 5.71.3

sūro dr̥ṣṭike vṛṣaṇaḥ ca pāuṁsye, to I. 10.92.7 ; to Indra and Varuṇa 4.41.6

yat sunvate yajamānāya cīkṣam, to I. 10.27.1 ; . . . cīkṣathāḥ, to Indra and Varuṇa 8.59 (Vāl.11).1

naras tokasya tanayasya sātāu, to I. 4.24.3 ; . . . sātīṣu, to Indra and Varuṇa 7.82.9

upedaṁ savanaṁ sutam, to I. 1.16.5 ; to Indra and Agni 1.21.4 ; 6.60.3

abhi stomā anūsata, to I. 1.11.8 ; to Indra and Agni 6.60.7

indravotāḥ sāsahyāma pṛtanyato vanuyāma vanuṣyataḥ, to I. 1.132.1 ; sāsahyāma pṛtanyato

vanuyāma vanuṣyataḥ, to Indra and Agni 8.40.7

asmabhyam carṣaṇīśaham, to I. 5.35.1 ; . . . carṣaṇīśahā (sc. avasā) to Indra and Agni 7.94.7

patim turasya rādhasaḥ, to I. 6.44.5 ; patī, &c., to Indra and Agni 5.86.4

rayim gr̥ṇatsu dhārāya, to I. 8.13.12 ; . . . didhṛtam, to Indra and Agni 5.86.6

ghṛtaṁ na pūtam adriṣvaḥ, to I. 8.12.4 ; . . . adribhiḥ, to Indra and Agni 5.86.6

vahantu somapitaye (sc. harayaḥ), to I. 8.1.24 ; to Indra and Vāyu 4.46.3

Indra in miscellaneous relations

nakīṣ taṁ karmanā naçat, to I. 8.70.3 ; of a pious man in Dampatyor āciṣaḥ 8.31.17

dyāur na prathinā çavaḥ, to I. 1.8.5 ; in a Dānastuti of Praskaṇva 8.56 (Vāl.8).1

satrāsāhaṁ vareṇyam sahodām, to I. 3.34.8 ; satrāsāhaṁ vareṇyam, of wealth conferred by

Agni 1.79.8

svastigām anehasaḥ, to I. 8.69.19 ; svastigām anehasam, of a road 6.51.16

jetām aparājitam, to I. 1.11.2 ; to a steed furnished by Agni 5.25.6

asmin yajñe barhiṣ ā niṣadya, to I. 3.35.6 ; of one that calls upon Yama and Vivasvant 10.14.5

Cf. also under 10.50.7^d

Soma with other divinities

Soma and Agni: see Agni and Soma, p. 612

Soma and Indra: see Indra and Soma, p. 615

Soma and Brahmanaspati

vasuvit puṣṭivardhanaḥ, to S. 1.91.12 ; to Brahmanaspati 1.18.2. Cf. under 1.91.23^d

Soma and Vena

ūrdhvo gandharvo adhi nāke asthāt, to S. 9.85.12 ; to V. 10.123.7

bhānuḥ çukreṇa çociṣā vy adyāt, to S. 9.85.12 ; . . . çociṣā cakānaḥ, to V. 10.123.8

Soma and Savitar

sakhāya ā ni ṣīdata, to S. 9.104.1 ; to Savitar 1.22.8

Soma and Pūṣan

ayam pūṣā rayir bhagaḥ, to S. 9.101.7 ; āitu pūṣā, &c., to P. 8.31.11

açvasā vājasā uta, to S. 9.2.10 ; açvasām vājasām uta, to P. 6.53.10

Soma and Uşas

yena tokam ca tanayam ca dhāmahe, to S. 9.74.5; to U. 1.92.13
 sam sūryeṇa rocasa (9.2.6, rocato), to S. 9.2.6; to U. 8.9.18
 aganma yatra pratiranta āyuh, to S. 8.48.11; to U. 1.113.16
 urvīm gavyūtim abhayaṁ ca nas kṛdhi, to S. 9.78.6; . . . abhayaṁ kṛdhī naḥ, to U. 7.77.4

Soma and Sarasvant

bhakṣīmahi prajāṁ iṣam, to S. 9.8.9; to Sarasvant 7.96.6

Soma and Varuṇa

vi yas tastambha rodasī, to S. 9.101.15; . . . rodasī cid urvī, to V. 7.86.1

Soma and Sadasaspati

priyam indrasya kāmīyam, to S. 9.98.6; to Sadasaspati 1.18.6

Soma and Anumati

soma rājan mṛṣayā naḥ svasti 8.48.8; anumate mṛṣayā, &c. 10.59.6

Soma and Viçve Devāḥ

vrajam gomantam açvinam vivakṣase, to S. 10.25.5; vrajam gomantam açvinam, to Viçve Devāḥ 10.62.7

Soma and dissimilar dual gods

gavām poṣam svaçvyam, to S. 9.65.17; to Agni and Soma 1.93.2
 somāḥ çukrā gavāçiraḥ, to S. 9.64.28; to Mitra and Varuṇa 1.137.1
 cārur ṛtāya pitaye, to S. 9.17.8; to Mitra and Varuṇa 1.137.2
 ā yad yonim hiranyayam (sc. sīdati), to S. 9.64.20; . . . hiranyayam (sc. sadathaḥ), to Mitra and Varuṇa 5.67.2
 nāma ṛtīyam adhi rocane divaḥ, to S. 9.75.2; to Viṣṇu and Indra 1.155.3
 vṛṇīmahe sakhyāya, to S. 9.66.18; . . . sakhyāya priyāya, to Indra and Varuṇa 4.41.7

Soma in miscellaneous relations

aganma bibhrato manah, to S. 9.67.29; to Asamāti (?) 10.60.1
 vāçrā arṣanti payaseva dhenavaḥ, to S. 9.77.1; to river waters in Nadistuti 10.75.4
 upa srakveṣu bapsataḥ, of S. 8.72.11; . . . bapsato ni ṣu svapa, of a dog 7.55.2
 Cf. under 1.56.4^b; 64.6^d; 91.4^d; 4.33.2^e

Açvins with other divinities

Açvins and Agni: see Agni and Açvins, p. 613

Açvins and Indra: see Indra and Açvins, p. 616

Açvins and Uşas

iṣam pṛicantā sukrte sadānave, to A. 1.47.8; iṣam vahantiḥ sukrte, &c., to U. (plur.) 1.92.3
 dadhatho ratnam vidhate janāya, to A. 4.44.4; dadhāti, &c., to U. 7.75.6
 yac cid dhi vām pura ṛṣayo juhūre 'vase narā, to A. 8.8.6; ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre 'vase mahi, to U. 1.48.14
 atāriṣma tamasas pāram asya, to A. 1.183.6; 184.6; 7.73.1; to U. 1.42.6
 yad adya sūra udite, to A. 8.27.21; to U. 7.66.4; . . . sūrya udyati, to A. 8.27.19
 prāsmāi yachatam avṛkam pṛthu chardih, to A. 8.9.1; pra ṇo yachatād avṛkam, &c., to U. 1.48.15

Açvins and Sūrya

pari dyāvāprthivi yāti sadyah, of A.'s ear 3.58.8 ; . . . yanti sadyah, of S.'s Harits 1.115.3

Açvins and Sarasvatī

ā no divo br̥hataḥ parvatād ā, to A. 5.76.4 ; to S. 5.43.11

Açvins and Ādityas

madhyam̐dina uditā sūryasya, to A. 5.76.3 ; to Ā. 5.69.3

Açvins and Maruts

asme vām astu sumatiḥ canisthā, to A. 7.70.5 ; asme vo, &c., to M. 7.57.4
rathe koṇe hiraṇyaye vṛṣaṇvasū, to A. 8.22.9 ; rathe koṇe hiraṇyaye, to M. 8.20.8

Açvins and dissimilar dual gods

ubhā devā diviṣpr̥cā, to A. 1.22.2 ; to Indra and Vāyu 1.23.2
dāçvānsam upa gachatam, to A. 1.47.3 ; to Indra and Vāyu 4.46.5
ā yātān somapitaye, to A. 8.22.8 ; to Indra and Vāyu 4.47.3
juṣethām yajñam iṣṭaye, to A. 5.78.3 ; to Indra and Agni 8.38.4
mā no riradhataṁ nide, to A. 8.8.13 ; to Indra and Agni 7.94.3
evā vām ahva ūtaye yathāhuvanta medhirāḥ, indrāgni (8.42.6, nāsatyā) somapitaye, to A. 8.42.6 ; to Indra and Agni 8.38.9
apatyasācam̐ crutyān rārāthām, to A. 1.117.23 ; . . . rārāthe, to Indra and Soma 6.72.5
ratham̐ hiraṇyavandhuram, hiraṇyābhīçumaçvinā (4.46.4, °vandhuram indravāyū svadhvaram),
ā hi ṣṭhātho diviṣpr̥cam, to A. 8.5.28 ; to Indra and Vāyu 4.46.4
pibataṁ dāçuṣo gr̥he, to A. 8.22.8 ; to Indra and Vāyu 4.46.1 ; to Indra and Br̥haspati 4.49.6
gantārā dāçuṣo gr̥ham, to A. 8.5.5 ; 22.3 ; to Indra's Hari 8.13.10
ghṛtāir̥ gavyūtīm ukṣatam, to A. 8.5.6 ; to Mitra and Varuṇa 3.62.16 ; . . . ukṣatam ilābhiḥ, to
Mitra and Varuṇa 7.56.4
pātān somam ṛtāvṛdhā, to A. 1.47.3, 5 ; to Mitra and Varuṇa 2.41.4
sutaḥ soma ṛtāvṛdhā, to A. 1.47.1 ; to Mitra and Varuṇa 3.62.18 ; 7.66.19
juṣethām yajñam bodhataṁ yajñasya me, to A. 8.45.4 ; to Mitra and Varuṇa 2.36.6
ud vām pr̥kṣāso madhumanta irate, to A. 4.45.2 ; ud vām pr̥kṣāso madhumanto asthuh, to
Mitra and Varuṇa 7.60.4
ā no gantaṁ riçādasā, to A. 8.8.17 ; to Mitra and Varuṇa 5.71.1
ādityāi rudrāir̥ vasubhir̥ sacābhuvā, to A. 8.35.1 ; to Mitra and Varuṇa 2.31.1
ā barhiḥ sīdataṁ sumat, to A. 8.87.4 ; sīdataṁ barhiḥ ā sumat, to Naktoṣāsā 1.142.7

Ādityas with other divinities

The correspondence of pādas addressed to Mitra, Mitra-Varuṇa, and the Ādityas, with pādas of other divinities is such as to make convenient here a rather different arrangement from that of the preceding and following cases ; cf. above, p. 605. I have listed first the pādas which Varuṇa alone shares with other gods. Next those which Mitra and Varuṇa share with others : they contain especially the pādas which Mitra-Varuṇa share with other dvandva-gods. Finally the pādas which the plural Ādityas, or Mitra, Varuṇa, and Aryaman, in a group, share with others. Each of these three rubrics is small ; it is therefore easy to pick out the particular contacts concerning which information is desired :

Varuṇa and other gods

bādhasva dūre nirṛtiṁ parācāh, to V. 1.24.9; āre bādhehām nirṛtiṁ parācāh, to Soma and Rudra 6.74.2

varuṇāya marudbhyaḥ 8.41.1; 9.33.3; 34.2; 61.12; 65.20

vi yas tastambha rodasī cid urvī, to V. 7.86.1; vi yas tastambha rodasī, to Soma 9.101.15

divaḥ ca gmaḥ ca rājasi, to V. 1.25.20; . . . rājathah, doubtful dual in a stanza to Indra 5.38.3
sakhāyaṁ vā sadam id bhrātaraṁ vā, to V. 5.85.7; . . . sadam ij jāspatiṁ vā, to Dyāvapṛthivyāu, 1.185.8

(yad . . .) abhidrohaṁ manuṣyāḥ carāmasi, to V. 7.89.5; (yad . . .) abhidrohaṁ carāmasi, to

Pracetas Āṅgīrasa 10.164.4

yad vā ghā satyam uta yan na vidma, to V. 5.85.8; to Viṣvāvasu 10.139.5

pitṛṇām ca manmabhiḥ, in a hymn to V. 8.41.2; to Viṣve Devāḥ 10.57.3

(varuṇo) aṇvibhyām uṣasā sajuh, to V. 1.44.14; (agnir) aṇvibhyām, &c., to Agni 5.51.8

yaḥ cakre asāmy ā, to V. 1.25.15; to Indra 10.22.2

viṣvāni sānty abhy astu mahnā, to V. 2.28.1; viṣvā jātāni abhy asmi mahnā, to Indra 8.100.4

Mitra and Varuṇa and other gods

viṣvāsu kṣāsu joguḥ, to M. and V. 5.64.2; to Agni 1.127.10

uru kṣayāya cakrire sudhātū, to M. and V. 7.60.11; uru kṣayāya cakrire, to Agni 1.36.8

upa naḥ sutam ā gatam, to M. and V. 5.71.3; . . . ā gahi, to Indra 1.16.4; 3.42.1

sam u vām yajñam mahayam namobhiḥ, to M. and V. 7.61.6; sam u vo yajñam mahayan, &c., to Viṣve Devāḥ 7.42.3

viprā (dual) navisthayā vipā, to M. and V. 8.25.24; viprā (plural), &c., of the poets themselves (in a hymn to Indra) 1.82.2

ni ketunā janānām, to M. and V. 5.66.4; ni ketavo janānām, in a magic practice 1.191.4

dhartārā carṣaṇinām, to M. and V. 5.67.2; to Indra and Agni 1.17.2

havyebhir mitrāvaruṇā namobhiḥ, 1.153.1; havyebhir indrāvaruṇā, &c., 4.42.9; 7.84.1

apo na nāvā duritā tarema, to M. and V. 7.65.3; to Indra and Varuṇa 6.68.8

tā vām eṣe rathānām, to M. and V. 5.66.3; to Indra and Agni 5.86.4

iṣānā pipyatām dhiyaḥ, to M. and V. 5.71.2; to Indra and Agni 7.94.2; to Indra and Soma 9.19.2

aviṣṭam dhiyo jigṛtaṁ puraṁdhīḥ, to M. and V. 7.64.5 = 7.65.5; to Indra and Brhaspati 4.50.11; to Indra and Brahmanaspati 7.97.9

See also under Aṇvins and dissimilar dual gods on p. 620.

Ādityas and other gods

ā ṇarma parvatānām, to Ā. 8.18.16; in Dampatyor aṇṣaḥ 8.31.10

avāṅsy ā vṛṇmahe to Ā. 8.67.4; to Vāyu 8.26.21

pānti martyam riṣaḥ, to Varuṇa, Mitra, Aryaman 1.41.2; 5.67.3; to Maruts 5.52.4

ariṣṭaḥ sarva edhate, to Varuṇa, Mitra, Aryaman 1.41.2; to Viṣve Devāḥ 8.27.16; ariṣṭaḥ sa marto viṇva edhate, to Ādityas 10.63.13

yūyam ṛtasya rathyaḥ, to Ā. 7.66.12; to Viṣve Devāḥ 8.83.3

apa sedhata durmatim, to Ā. 8.18.10; to Grāvāṇaḥ 10.175.2

ṇarma yachantu sapratho yad imahe, to Ā. 8.18.3; ṇarma yachantu saprathah, to Viṣve Devāḥ 10.126.7

agnijihvā ṛtāvṛdhaḥ, to Ā. 7.66.10; to Maruts 1.44.14; divakṣāso agnijihvā ṛtāvṛdhaḥ, to Viṣve Devāḥ 10.65.7

tenā no adhi vocata, to Ā. 8.67.6; to Maruts 8.20.26

(eṣām) sumnam bhikṣeta martyaḥ, to Ā. 9.18.1; to Maruts 8.7.15

mā vo bhujemānyajātam eno mā tat karma vasavo yac cayadhvo, to Ā. 7.52.2; mā va eno anyakṛtaṁ bhujoṃ mā tat karma, &c., to Viṣve Devāḥ 6.51.7

Cf. also under 1.122.11^b; 2.29.2^b

Maruts with other divinities

Maruts and Agni: see Agni and Maruts, p. 613

Maruts and Indra: see Indra and Maruts, p. 616

Maruts and Aṇvins: see Aṇvins and Maruts, p. 620

Maruts and Ādityas: see Ādityas and other gods, p. 621

Maruts and Viṣve Devāḥ

ad id svadhām iṣirām pary apagyan, to M. 1.168.9; to V. D. 10.157.5
viṣnor eśasya prabhṛthe havāmahe, to M. 2.34.11; . . . prabhṛthe havirbhiḥ, to V. D. 7.40.5
asmabhyam ṇarma bahulam vi yantana, to M. 5.55.9; . . . yanta, to V. D. 6.51.5
te hi yajñesu yajñiṇyāsa ūmāḥ, to M. 10.77.8; to V. D. 7.39.4
pra sa kṣayam tirate vi mahīr iṣo yo vo varāya dāṇati, to M. 7.59.2; to V. D. 8.27.16
agnijihvā ṛtāvṛdhaḥ, to M. 1.44.14; divakṣāso agnijihvā ṛtāvṛdhaḥ to V. D. 10.65.7

Maruts and Ṛbhus

yuṣmākaṁ devā avasāhani priye, to M. 7.59.2; to R. 1.110.7

Maruts and Brahmanaspati

asi satya ṇṇayāvanedyah, to the gaṇa of the M. 1.87.4; . . . ṇṇayā brahmanas pate, to B. 2.33.11
nāsyā vartā na tarutā nv asti, of the man whom the Maruts help 6.66.8; . . . tarutā mahādhanē,
to B. 1.40.8

Maruts and Vāyu

yuṅgdhvaṁ harī ajirā dhuri voḥhave vahiṣṭhā dhuri voḥhave, to M. 5.56.6; vāyū rathe ajirā,
&c., to V. 1.134.3

Maruts and dissimilar dual gods

pra ṇa spārbhābhir ūtibhis tireta, to M. 7.58.3 . . . tiretam, to Indra and Varuṇa 7.84.3
ukthaṁ madaṇ ca ṣasyato, to M. 1.86.4; to Indra and Bṛhaspati 4.49.1
Cf. also under 5.55.3^c

Maruts in miscellaneous relations

raṇan gāvo na yavase, to M. 5.53.16; . . . yavase vivakṣase, of pious men's delight in
soma 10.25.1
tat su no viṣve aṇvā ā sadā grṇanti kāravaḥ, to M. 8.94.3; to Bṛbu Takṣan (Dānastuti) 6.45.33

Uṣas with other divinities

Uṣas and Agni: see Agni and Uṣas, p. 614

Uṣas and Indra: see Indra and Uṣas, p. 617

Uṣas and Soma: see Soma and Uṣas, p. 619

Uṣas and Aṇvins: see Aṇvins and Uṣas, p. 619

Uṣas and Sūrya or Savitar

jyotir viṇvasmāi bhuvanāya kṛṇvati, to U. 1.92.4; . . . kṛṇvan, to Sūrya 4.14.2
vyūrṇvati dāṇuṣe vāryāṇi, to U. 5.80.6; vyūrṇute, &c., to Savitar 6.50.8

Uṣas and Sarasvatī

coda rādho maghonām, to U. 1.48.2; to S. 7.96.2

Uṣas and Vāc

eṣā syā navyam āyur dadhānā, to U. 7.80.2; sā pakṣyā navyam, &c., to V. 3.53.16

Uṣas in miscellaneous relations

ṛtasya panthām anv eti sādhu, to U. 1.124.3; 5.80.4; . . . anv emi sādhuṣā, of a worshipper in a stanza to the Dāivyā Hotārā 10.66.13

vy u prathate vitarāṃ variyāḥ, to U. 1.124.5; to Barhis 10.110.4

etā u tyāḥ praty adṛṣṇan purastāt, to the Uṣases; etā u tye praty adṛṣṇan, in a magic charm 1.191.5

Viṣve Devāḥ and other divinities

Viṣve Devāḥ and Agni: see Agni and Viṣve Devāḥ, p. 614

Viṣve Devāḥ and Indra: see Indra and Viṣve Devāḥ, p. 618

Viṣve Devāḥ and Soma: see Soma and Viṣve Devāḥ, p. 619

Viṣve Devāḥ and Varuṇa

pitṛṇām ca manmabhiḥ, to V. D. 10.57.3; to V. 8.41.2

Viṣve Devāḥ and Ādityas: see Ādityas and other gods, p. 621

Viṣve Devāḥ and Maruts: see Maruts and Viṣve Devāḥ, p. 622

Viṣve Devāḥ and Pitarāḥ

ta ā gamantu ta iha ṣruvantu to V. D. 6.49.1; to P. 10.15.5

Viṣve Devāḥ and dissimilar dual gods

sam u vo yajñāṃ mahayan namobhiḥ, to V. D. 7.42.3; sam u vāṃ yajñāṃ mahayāṃ, &c., to M. and V. 7.61.6

aprathayan prthivīm mātaraṃ vi, to V. D. 10.62.3; aprathataiḥ, &c., to Indra and Soma 6.72.2.

Cf. also under. 4.37.1^b

Sūrya or Savitar or Tvaṣṭar with other divinities

Sūrya and Savitar, and Agni: see Agni, and Sūrya and Savitar, p. 613

Tvaṣṭar and Agni: see Agni and Tvaṣṭar, p. 613

Sūrya and Savitar, and Indra: see Indra, and Sūrya and Savitar, p. 617

Tvaṣṭar and Indra: see Indra and Tvaṣṭar, p. 617

Savitar and Soma: see Soma and Savitar, p. 618

Sūrya and Aṣvins: see Aṣvins and Sūrya, p. 620

Sūrya and Savitar, and Uṣas: see Uṣas, and Sūrya and Savitar, p. 622

Sūrya and Parjanya

sūrya ātmā jagataḥ tasthuṣaḥ ca, to S. 1.115.1; tasminn ātmā, &c., to P. 7.101.6

Sūrya and Savitar in miscellaneous relations

deva iva savitā satyadharmā, to Sūrya 1.139.3 ; in gambler's charm 10.34.8
trir ā divo vidathe patyamānaḥ, to Savitar 3.54.11 ; . . . patyamānāḥ, to the three water
women (Apyā Yoṣaṇāḥ) 3.56.5
Cf. also 1.35.11^d ; 2.23.15^d ; 8.101.11^c ; 10.37.4^a

Rbhus with other divinities

Rbhus and Maruts

yuṣmākam devā avasāhani priye, to R. 1.110.7 ; to M. 7.59.2

Rbhus in miscellaneous relations

viṣṭvi ṣamibhiḥ sukrtaḥ sukrtyayā, to R. 3.60.3 ; viṣṭvi grāvānaḥ sukrtaḥ sukrtyayā, to Grā-
vānaḥ 10.94.2
iha prajān iha rayiṁ rarāṇaḥ, to R. 4.36.9 ; . . . rarāṇaḥ, to Yajamāna 10.183.1
Cf. also under 4.34.9^b

Vāyu with other divinities

Vāyu and Indra : see **Indra and Vāyu**, p. 616

Vāyu and Ādityas

avāṁsy ā vṛṇīmahe to V. 8.26.21 ; to Ā. 8.67.4

Vāyu and Maruts : see **Maruts and Vāyu**, p. 622

Vāyu and Sindhu

pra vāyum achā bṛhatī manīṣā to V. 6.49.4 ; pra sindhum achā, &c., to S. 3.33.5

Vāyu and Indra-Vāyu

sutānām pītim arhasi, to V. 1.134.6 ; sutānām pītim arhathaḥ. to I. and V. 5.51.6 ; somānām
pītim arhathaḥ, to I. and V. 4.47.2

Bṛhaspati (Brahmaṇaspati) with other divinities

Bṛhaspati and Agni : see **Agni and Bṛhaspati**, p. 613

Bṛhaspati and Indra : see **Indra and Bṛhaspati**, p. 617

Brahmaṇaspati and Soma : see **Soma and Brahmaṇaspati**, p. 618

Brahmaṇaspati and Maruts : see **Maruts and Brahmaṇaspati**, p. 622

Bṛhaspati and Rudra

brahmadviṣaḥ ṣarave hantavā u, to B. 10.182.3 ; brahmadviṣe ṣarave, &c., to R. in a hymn to
Vāc 10.125.6

Bṛhaspati (Brahmaṇaspati) and Sarasvatī

upabrūte dhane hite, to B. 1.40.2 ; to S. 6.61.5
bṛhaspate devanido nī barhaya 2.23.8 ; sarasvatī devanido nī barhaya 6.61.3

Bṛhaspati and Aponaptar

yaḥjāir vidhema namasā havirbhiḥ, to B. 4.50.6 ; to A. 2.35.12

Brahmaṇaspati, and Indra and Agni

(mā naḥ . . . araruṣo) dhūrtilḥ prajān martyasya, to B. 1.8.3 ; to I. and A. 9.94.8

Rudra with other divinities

Rudra and Indra : see Indra and Rudra, p. 617

Rudra and Bṛhaspati : see Bṛhaspati and Rudra, p. 617

Parjanya with other divinities

Parjanya and Indra : see Indra and Parjanya, p. 617

Parjanya and Sūrya : see Sūrya and Parjanya, p. 623

Parjanya and Viçvakarman

yasmin viçvāni bhuvanāni tasthuḥ, to P. 7.101.4 ; to V. 10.82.6

Viṣṇu with other divinities

Viṣṇu and Agni : see Agni and Viṣṇu, p. 319

Viṣṇu and Indra : see Indra and Viṣṇu, p. 617

Pūṣan with other divinities

Pūṣan and Agni : see Agni and Pūṣan, p. 613

Pūṣan and Indra : see Indra and Pūṣan, p. 617

Pūṣan and Soma : see Soma and Pūṣan, p. 618

Pūṣan and Indra-Agni

aghā aryo arātayah, to P. 6.48.16 ; to I. and A. 6.59.8

yajamānasya sunvataḥ, to P. 6.54.6 ; to I. and A. 6.60.15. Cf. yajamānāya sunvate

Sarasvatī (Sarasvant) with other divinities

Sarasvatī and Agni : see Agni and Sarasvatī, p. 614

Sarasvatī and Indra : see Indra and Sarasvatī, p. 617

Sarasvatī and Soma : see Soma and Sarasvant, p. 619

Sarasvatī and Açvins : see Açvins and Sarasvatī, p. 620

Sarasvatī and Uṣas : see Uṣas and Sarasvatī, p. 623

Sarasvatī (Sindhu) and Vāyu : see Vāyu and Sindhu, p. 624

Sarasvatī and Brahmanaspati : see Brahmanaspati and Sarasvatī, p. 624

Vāc with other divinities

Vāc and Uṣas : see Uṣas and Vāc, p. 623

Vāc and Viçvakarman

paro divā para enā pṛthivyā. to Vāc 10.125.8 ; to Viçvakarman 10.82.5

Vena with other divinities

Vena and Indra: see **Indra and Vena**, p. 617

Vena and Soma: see **Soma and Vena**, p. 618

Viçvakarman with other divinities

Viçvakarman and Parjanya: see **Parjanya and Viçvakarman**, p. 625

Viçvakarman and Vâc: see **Vâc and Viçvakarman**, p. 625

Manyu with other divinities

Manyu and Agni: see **Agni and Manyu**, p. 614

Manyu and Indra: see **Indra and Manyu**, p. 617

Pitarah with other divinities

Pitarah and Viçve Devâh: see **Viçve Devâh and Pitarah**, p. 623

Pitarah and Indra-Agni

madhye divah svadhayâ mādāyante, to P. 10.15.14; . . . mādāyethe, to I. and A. 1.108.12

Grāvāṇah (Grāvāṇāu) with other divinities

Grāvāṇah and Ādityas: see **Ādityas and other gods**, p. 621

Grāvāṇah and R̥bhus: see **R̥bhus in miscellaneous relations**, p. 624

Grāvāṇāu and Uṣāsānaktā

ubhe yathā no ahanī sacābhuvā, to G. 10.76.1; . . . ahanī nipātaḥ, to U. 4.55.3

Āpri-divinities in miscellaneous relations

Under this rubric are united all the correspondences of āpri-pādas with pādas outside the sphere of the āpra. The technical character of these ritual lines is in general very evident, and is properly illustrated by the repeated āpri-pādas collected on p. 608. It is interesting to observe that the ideas of the āpra are, nevertheless, not shut off from the main body of mythic poetry, and that they are, occasionally, evidently of secondary origin. Thus the pāda, *vy u prathate vitarāṃ varīyah*, below, belongs primarily to Uṣas, 1.124.5; secondarily to Barhis, 10.110.4; the pāda, *ṛtasya panthām any*, &c., with equal certainty originated with Uṣas in 1.124.3; 5.80.4, rather than with the Two Divine Hotars in 10.66.13. Perhaps also the pāda *çuciḥ pāvako adbhutaḥ*, addressed to Narāçaṇsa in 1.142.3, originated in the sphere of Agni or Soma Pavamāna. In the main, however, contacts with outside pādas concern statements of the most general sort. It would seem that the āpra contain ancient technical (ritualistic) conceptions very much blended with the ideas of a later time, and dressed out in the language of the poets of a later time:

ṛtasya pathā namasā miyedhaḥ, to Narācaṇsa 10.70.2; . . . namasā haviṣmatā, to Agni 1.128.2; . . . namasā vivāset, to Waters 10.31.2
 çucilḥ pāvako adbhutaḥ, to Narācaṇsa 1.142.3; to Pavamāna Soma 9.24.6; çucilḥ pāvaka ucyate, to Pavamāna Soma 9.24.7; çucilḥ pāvaka ucyate so adbhutaḥ, to one who praises Indra 8.13.19
 nābhā pṛthivya adhi sānuṣu triṣu, to Dāivya Hotārā 2.3.7; nābhā pṛthivya adhi, to Agni 3.29.4
 imam no yajñam ā gatam, to Dāivya Hotārā 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8
 sidhram adya diviṣpṛcam, to Dāivya Hotārā 1.142.8; to Heaven and Earth 2.41.20; . . . diviṣpṛcaḥ, to Agni 5.13.2
 ṛtasya panthām anv emi sādhuṣā, in a stanza to Dāivya Hotārā; . . . anv eti sādhu, to Uṣas 1.124.3; 5.80.4
 vy u prathate vitarām varīyaḥ, to Barhis 10.110.4; to Uṣas 1.124.5
 strīṇā barhir ānuṣak, to Barhis 1.13.5; strīṇanti, &c., to Agni 8.45.1; tistire, &c., to Indra 3.41.2
 yadvī ṛtasya mātārā, to Naktosūsā 1.142.7; 5.5.6, and perhaps also 9.102.7; to Heaven and Earth 10.59.8; yadvī ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahanī nipātaḥ, to Uṣāsānaktā 4.55.3; . . . ahanī sacābhuvā, to the Grāvāṇau 10.76.1
 idam no barhir āsade, to Uṣāsānaktā 1.13.7; to Indra 8.65.6; to Agni 10.188.1
 sīdataṁ barhir ā sumat, to Naktosūsā 1.142.7; ā barhiḥ sīdataṁ sumat, to Aṇvins 8.87.4

Dānastuti in miscellaneous relations

It will be observed that the language of the dānastuti occasionally draws upon that of the mythic descriptions of the gods or upon that of prayers to the gods. Antecedently it is likely that the language of the dānastuti is secondary in all such cases. The case of dyāur na prathinā çavaḥ, the first of the following three, is particularly clear; see under 1.8.5. I have assumed that the dānastuti is secondary in all three cases; see the body of the work under the respective pādas.

dyāur na prathinā çavaḥ, in a dānastuti of Praskaṇva 8.56(Vāl. S).1; to Indra 1.8.5
 imam naro marutaḥ saçeatānu, in a dānastuti 7.18.25; . . . saçeatā vṛdham, to Maruts 3.16.2
 tat su no viçve aṛya ā sadā grṇanti kāravaḥ, in a dānastuti of Bṛbu Takṣan 6.45.33; to Maruts 8.94.3

Minor divinities and personifications in relation with major gods

In the mass of correspondences given above there appear from time to time less important divine personifications which are so sporadic, or faint, or momentary that it did not seem worth while to furnish them with a rubric of their own. At times they shade off to a mere sacrificial object or some inanimate object which is supposed to contain some power or virtue. For instance, the group 'Agni in miscellaneous relations' (p. 614) contains a repeated pāda which involves Agni and Juhū (Ghṛtācī). Now Juhū is not rubricated by itself in the preceding lists. And so on, through the rest of the gods from that point on to the present rubric, there are items of personification of the most variegated character; the more characteristic of these are conveniently brought

together under the present rubric. These may be supplemented, according to the judgement of the reader, from the Third Class (Repetitions relating to more than two divinities), which follows a little below, p. 631 :

soma rājan mṛlayā naḥ svasti, to Soma 8.48.8; anumate mṛlayā, &c., to Anumati 10.59.6
devā devānām api yanti pāthah, to Yūpāḥ 3.8.9; devīr, &c., to Āpāḥ 7.47.3
tat parvatas tat savitā cano dhāt, to Parvata 6.49.14; tad aryamā tat, &c., to Aryaman 1.107.3
rājan soma prati havyā grbhāya, to Soma 1.91.4; deva ratha prati, &c., to a divine car 6.47.28
(yad . . .) abhidrohaṁ carāmasi, to Pracetas Āngirasa 10.164.4; (yad . . .) abhidrohaṁ manuṣyāc carāmasi, to Varuṇa 7.89.5
pra sindhum achā bṛhatī manīṣā, to Sindhu 3.33.5; pra vāyum achā, &c., to Vāyu 6.49.4
yaṁ viprāsu īlate adhvareshu, to Apām Napāt 10.30.4; yaṁ vāghato vṛṇate adhvareshu, to Agni 1.58.7
yadā te marto anu bhogam ānat, in Aṇvastuti 1.163.7; of Agni 10.7.2
pari tmanā viṣurūpā jigāti, of Ghṛtācī (sc. Juhū) 7.88.1; . . . viṣurūpo jigāsi, of Agni 5.15.4
trir ā divo vidathe patyamānaḥ, to Sūrya 3.54.11; . . . patyamānaḥ, to the Apyā Yoṣaṇāḥ 3.56.5
aganma bibhrate manaḥ, to Asamāti (?) 10.60.1; to Soma 9.67.29
varco dhā yajñavāhase, to Yūpa 3.8.3; to Agni 3.24.1
sa no mṛjātidṛce, to Ksetrapati 4.57.1; tā no mṛjāta idṛce, to Indra and Varuṇa 1.17.1; to Indra and Agni 6.60.5
juhota pra ca tiṣṭhata, to Yama 10.14.14; to Agni Dravinodāḥ 1.15.9
viçvā adhi çriyo 'dhita, to Rātri 10.127.1; . . . çriyo dadhe, to Agni 2.4.5; . . . çriyo dhiṣe vivakṣase, to Agni 10.21.3
jetāram aparājitam, of a steed furnished by Agni 5.25.6; of Indra 1.11.2
andhenāmītrās tamasā sacantām, to Apvā 10.103.12; to Indra 10.89.15
samudraṁ na saṁcarane saṁiṣyavaḥ, to Rodasi 4.55.6; to Indra 1.56.2
dhiyā syāma rathyaḥ sadāsāḥ, to Rodasi 4.56.4; to Indra 4.16.21 = 4.17.21, &c. (refrain)
viçvā rūpāny āviçan, to Vāstospati 7.55.1; to Indra 8.15.13; to Soma 9.25.4
bhakṣimahi praḥm iṣam, to Sarasvant 7.96.6; to Soma 9.8.9
priyam indrasya kāmiam, to Sadasaspati 1.18.6; to Soma 9.98.6
yad vā ghā satyam uta yan na vidma, to Viçvāvasu 10.139.5; to Varuṇa 5.85.8
yajñāir vidhema namaṣā havirbhīḥ, to Aponaptar 2.35.12; to Bṛhaspati 4.50.6
achidrā çarma jaritah purūṇi, to Agni 3.15.5; achidrā çarma dadhire purūṇi, to rivers in a hymn to Brahmanaspati 2.25.5
supratūrtim aneḥasam, to Agni 3.9.1; to Iḷā in a hymn to Brahmanaspati 1.40.4
sumṛlikah svavāḥ yātv arvāḥ to Agni 1.35.10; to Aṇvins' chariot 1.118.1
pareṣu yā guhyeṣu vrateṣu, of seats of the gods 3.54.5; of the three Nirrtis 10.114.2
sahasrasāve pra tiranta āyuh, of Āngirasa 3.53.7; of frogs 7.103.10
duduhre vajriṇe madhu, of Pṛṇis in a Marut hymn 8.7.10; of gāvaḥ in a hymn to Indra 8.69.6
ā dadhikrāḥ çavasā pañca kṛṣṭīḥ, &c., to Dadhikrā 4.38.10; sadyaḥ cid yaḥ çavasā pañca kṛṣṭīḥ, &c., to Tārksya 10.178.3
Cf. also under 1.190.2^b; 4.58.3^d; 5.11.5^d

Dual gods in relation to other dual gods and also to plural gods

In this last rubric of the second general class are gathered all the correspondences of dual gods, both similar and dissimilar, with other dual gods and with plural gods. The correspondences of dual gods with single gods are not repeated here a second time, because they may be easily collected from the preceding lists (pp. 611 ff.). In order to show the habits of the poets in this matter with

approximate completeness, I have added all correspondences of this sort that are contained in the Third Class (p. 632 ff.). The present list shows very pointedly that phrases about the dual gods tend to repetition in a superior degree. As might be expected, the themes of the repetitions are of the most general, almost vacuous sort, just such as are universally applicable, and no others. There is in this list perhaps not a single pāda which could not be fitted to any Vedic god, and there is not a single pāda which marks the character of a devatādvandva so that it could be properly placed, unless the names of the gods are actually mentioned therein. This corresponds precisely to the intrinsic quality of the repetitions concerning one and the same pair of dual gods, as stated above, pp. 609 ff. The following two examples illustrate this indifference in a quite ideal fashion :

8.38.9 : 8.42.6

evā vām ahva ūtaye yathāhuvanta medhirāḥ,
indrāgni (8.42.6, nāsatyā) somapitaye

4.46.4 : 8.5.28

ratham hiraṇyavandhuram indravāyu svadhvaram (8.5.28, "vandhuram hiraṇyābhīṣum
aṣvina).
a hi śhātho diviṣṛṣam

Açvins : see p. 620

Indra-Agni

gr̥hutaṁ jaritur havam, to I. and A. 7.94.2 ; to Açvins 8.85.4

stomebhir havanaçrutā, to I. and A. 6.59.10 ; to Açvins 8.8.7

juṣethām yajñam iṣṭaye, to I. and A. 8.38.4 ; to Açvins 5.78.3 ; juṣetaṁ, &c., to Mitra and

Varuṇa 5.72.3

mā no riradhtaṁ nide, to I. and A. 7.94.3 ; to Açvins 8.8.13

evā vām ahva ūtaye yathāhuvanta medhirāḥ, indrāgni (8.42.6, nāsatyā) somapitaye, to I. and
A. 8.38.9 ; to Açvins 8.42.6

asya somasya pītaye, to I. and A. 6.59.10 ; to Açvins 1.32.1 ; to Indra and Vāyu 1.23.2 ; to

Indra and Bṛhaspati 4.49.5 ; to Mitra and Varuṇa 5.71.3

yā vām santi puruṣprho niyuto dāçuṣe narā, to I. and A. 6.60.8 ; to Indra and Vāyu 4.47.4

dhartarā carṣaṇīnām, to I. and A. 1.17.2 ; to Mitra and Varuṇa 5.67.2

tā vām eṣe rathānām, to I. and A. 5.86.4 ; to Mitra and Varuṇa 5.66.3

içānā pipyatai dhiyaḥ, to I. and A. 7.94.2 ; to Indra and Soma 9.19.2 ; to Mitra and Varuṇa
5.71.2

somapā somapitaye to I. and A. 1.21.3 ; to Indra and Bṛhaspati 4.49.3

vṛṣṇaḥ somasya vṛṣaṇā vṛsethām, to I. and A. 1.108.3 ; to Indra and Varuṇa 6.68.11

tā no mṛjāta idṛçe, to I. and A. 6.60.5 ; to Indra and Varuṇa 1.17.1

Cf. under 1.21.5^b ; 93.4^a

Indra-Vāyu

ubhā devā diviṣṛṣā, to I. and V. 1.23.2 ; to Açvins 1.22.2

dāçvānsam upa gachatam, to I. and V. 4.46.5 ; to Açvins 1.47.3

ā yātaṁ somapītaye, to I. and V. 4.47.3 ; to Açvins 8.22.8

pibataṁ dāçuṣo gr̥he, to I. and V. 4.46.1 ; to Açvins 8.22.8 ; to Indra and Bṛhaspati 4.49.6

asya somasya pītaye : see under prec. group

yā vām santi puruṣprho niyuto dāçuṣe narā, to I. and V. 4.47.4 ; to Indra and Agni 6.60.8

gr̥ham indraç ca gachatam, to I. and V. 1.135.7 ; to Indra and Bṛhaspati 4.49.3 ; gr̥ham indraç
ca ganvahi, to poet and Indra 8.64.7

Indra-Varuṇa

havyebhir indrāvaruṇā namobhīh, to I. and V. 4.42.9 ; 7.84.1^f ; havyebhir mitrāvaruṇā namobhīh, to Mitra and Varuṇa 1.153.1
 apo na nāvā duritā tarema, to I. and V. 6.68.8 ; to Mitra and Varuṇa 7.56.3
 tā no mṛlāta idṛge, to I. and V. 1.17.1 ; to Indra and Agni 6.60.5
 rayiṁ dhattāṁ vasumantāṁ purukṣum, to I. and V. 7.84.4 ; rayiṁ dhattho, &c., to I. and V. 6.68.6 ; rayiṁ dhattāṁ ṣatagvinam, to Indra and Bṛhaspati 4.49.4 ; rayiṁ dhattāṁ vasumantāṁ ṣatagvinam, to Dyāvapṛthivī 1.159.5 ; rayiṁ dhattha vasumantāṁ purukṣum, to Ṛbhus 4.34.10
 viṣe janāya mahi ṣarma yachatam, to I. and V. 7.82.1 ; to Agni and Soma 1.93.8
 vṛṣṇaḥ somasya vṛṣaṇā vṛṣethām, to I. and V. 6.68.11 ; to Indra and Agni 1.108.3
 pra ṇa spārhābhīr ūtibhis tīretam, to I. and V. 7.84.3 ; . . . tīreta, to Maruts 7.58.3
 āsadyāsmin barhiṣi mādayethām, to I. and V. 6.68.11 ; . . . mādayadhvam, to Viṣve Devāḥ 6.12.13

Indra-Bṛhaspati or Indra-Brahmaṇaspati

pibatāṁ dācuṣo gr̥he, to I. and Bṛhaspati 4.49.6 ; to Aṣvins 8.22.8 ; to Indra and Vāyu 4.46.1
 asya somasya pitaye : see under Indra-Agni, p. 629
 aviṣṭāṁ dhiyo jigṛtāṁ puram̐dhīh, to I. and Bṛhaspati 4.50.11 ; to I. and Brahmaṇaspati 7.97.9 ; to Mitra and Varuṇa 7.64.5 = 7.65.5
 rayiṁ dhattāṁ, &c. : see prec. group
 somapā somapitaye, to I. and Bṛhaspati 4.49.3 ; to Indra and Agni 1.21.3
 gr̥ham indraṣ ca gachatam : see under Indra-Vāyu, p. 629
 ukthaṁ madaṣ ca ṣasyate, to I. and Bṛhaspati 4.49.1 ; to Maruts 1.86.4

Indra-Soma

apatyasācāṁ ṣṛutyāṁ rarāthe, to I. and S. 6.72.5 ; . . . rarāthām, to Aṣvins 1.117.23
 iṣānā pipyatāṁ dhiyaḥ, to I. and S. 9.19.2 ; to Indra and Agni 7.94.2 ; to Mitra and Varuṇa 5.71.2
 aprathatāṁ pṛthiviṁ mātaraṁ vi, to I. and S. 6.72.2 ; aprathayan, &c., to Viṣve Devāḥ 10.62.3
 Cf. also under 7.104.7^b

Indra-Viṣṇu

urum̐ yajñāya cakrathur u lokam, to I. and V. 7.99.4 ; to Agni and Soma 1.93.6

Indra-Pūṣan

huvema vājasātaye, to I. and P. 6.57.1 ; huveya, &c., to Aṣvins 8.9.13

Indra's Hari

gantārā dācuṣo gr̥ham, to Indra's Hari 8.13.10 ; to Aṣvins 8.5.5 ; 22.3

Agni-Soma

urum̐ yajñāya cakrathur u lokam, to A. and S. 1.93.6 ; to Indra and Viṣṇu 7.99.4
 viṣe janāya mahi ṣarma yachatam, to A. and S. 1.93.8 ; to Indra and Varuṇa 7.82.1

Agni-Parjanya

agniparjanyaṁ avatāṁ dhiyaṁ me 6.52.16 ; somāpūṣaṇāv avatāṁ, &c. 2.40.5

Soma-Pūṣan

See preceding item

Mitra-Varuṇa

pātāṁ somam ṛtāvṛdhā, to M. and V. 2.41.4 ; to Aṣvins 1.47.3, 5
 gr̥ṇānā jamadagninā, to M. and V. 3.62.18 ; to Aṣvins 8.101.8
 sutāḥ soma ṛtāvṛdhā, to M. and V. 3.62.18 ; 7.66.19 ; to Aṣvins 1.47.1
 ud vām̐ pṛkṣāso madhumanto asthuh, to M. and V. 7.60.4 ; . . . madhumanta irate, to Aṣvins 4.45.2.—Cf. also under 7.65.4^c

jusethām yajñam bodhataṁ yajñasya me, to M. and V. 2.36.6; to Aṇvins 8.45.4
 ā no gantām riṇḍasā, to M. and V. 5.71.1; to Aṇvins 8.8.17
 ādityāi rudrāir vasubhir sacābhuvā, to M. and V. 2.31.1; to Aṇvins 8.35.1
 sākaṁ sūryasya raçmibhiḥ, to M. and V. 1.137.2; 8.101.2; to Aṇvins 1.47.7
 asya somasya pītaye : see under Indra-Agni, p. 629
 dhartārā carṣaṇinām, to M. and V. 5.67.2; to Indra and Agni 1.17.2
 tā vām ege rathānām, to M. and V. 5.66.3; to Indra and Agni 5.86.4
 iṇānā pipyataṁ dhiyaḥ : see under Indra-Agni, p. 629
 havebbhir mitrāvaruṇā namobhiḥ, to M. and V. 1.153.1; havebbhir indrāvaruṇā namobhiḥ,
 to Indra and Varuṇa 4.42.9; 7.84.1
 apo na nāvā duritā tarema, to M. and V. 7.56.3; to Indra and Varuṇa 6.68.8
 aṣṭam dhiyo jigṛtaṁ purāṁdhiḥ : see under Indra-Bṛhaspati, p. 630
 sam u vām yajñam mahayam namobhiḥ, to M. and V. 7.61.6; sam u vo yajñam mahayan, &c.,
 to Viṇve Devāḥ 7.42.3
 viprā (dual) naviṣṭhayā vipā, to M. and V. 8.25.24; viprā (plural), &c., of the poets themselves
 (in a hymn to Indra) 1.82.2
 juṣetaṁ yajñam iṣṭaye, to M. and V. 5.72.3; juṣethām, &c., to Aṇvins 5.78.3; to Indra and
 Agni 8.38.4

Uṣāsā-Naktā

sidataṁ barhir ā sumat, to U. 1.142.7; ā barhiḥ sidataṁ sumat, to Aṇvins 8.87.4
 yāhvī ṛtasya mātārā, to U. 1.142.7; 5.5.6, and perhaps also 9.102.7; to Dyāvapṛthivī 10.59.8;
 yāhvī ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahanī nipātaḥ, to U. 4.55.3; . . . ahanī sacābhuvā, to Grāvāṇāu 10.76.1
 Cf. under 1.144.4^b

Dyāvā-Pṛthivī

sidhram adya diviṣṛṇam, to D. 2.41.20; to Dāivyā Hotārā 1.142.8
 yāhvī ṛtasya mātārā : see under prec. rubric
 rayiṁ dhataṁ, &c. : see under Indra-Varuṇa, p. 630

Dāivyā Hotārā

sidhram adya diviṣṛṇam, to D. H. 1.142.8; to Dyāvapṛthivī 2.41.20
 inam no yajñam ā gatam, to D. H. 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8

Grāvāṇāu

ubhe yathā no ahanī sacābhuvā, to G. 10.76.1; . . . ahanī nipātaḥ, to Uṣāsānaktā 4.55.3

CLASS C: REPETITIONS RELATING TO MORE THAN TWO DIVINITIES

General statement.—From the nature of the case a passage which applies to three or more gods, or fits into three or more different situations or connexions, tends to become a formula. The formulaic character of much that appears here is evident on the surface; some passages, such as, e.g., suvīryasya patayah syāma, or, suvīrāso vidatham ā vadema, border on refrain. The latter differs from bṛhad vadema vidathe suvīrāḥ (2.1.16 ff.), a true refrain, in that it occurs much less often, and not in a continuous chain of hymns in a given book, ascribed to the same author. I have included in this list all repetitions

that are concerned with three or more divinities, or three or more different situations, prayers, figures of speech, and so on. These passages mark high water in the poets' imitativeness and reciprocal dependence. For obvious reasons, namely compactness and dislike of repetition, these passages have not been listed in the second general class which deals with the repetitions that concern no more than two gods; see pp. 610 ff. The present class, therefore, is in more than one aspect a supplement to the second class. E.g. in considering the repetitions which concern Agni and Indra alone, the reader should turn to the present class. He will then observe that its first item, ā sūryam rohayaḍ (rohayo) divi describes Agni, Indra, and Soma. It is to be noted, too, that in some cases the present class shows contact between two divinities which does not reappear in the second class; e.g., viçvasya sthātur jagato janitrīḥ (jagataç ca gopāḥ, and jagataç ca mantavaḥ) which applies to the Waters, to Surya, and Viçve Devāḥ. All this may be readily supplied under the rubrics of the second class which are concerned:

List of correspondences

- ā sūryam rohayaḍ (and rohayo) divi, to Indra 1.7.3; 8.89.7; . . . rohayo divi, to Soma 9.107.7; to Agni 10.156.4
viçvam ā bhāsi rocanam, to Uṣas 1.49.4; to Sūrya 1.50.4; . . . bhāti rocanam, to Indra 3.44.4
divaç cid rocanād adhi, to Uṣas 1.49.1; to Maruts 5.56.1; to Aṇvins 8.8.7
viçvasya sthātur jagato janitrīḥ, to Waters 6.50.7; . . . jagataç ca gopāḥ, to Sūrya 7.60.2; . . . jagataç ca mantavaḥ, to Viçve Devāḥ 10.63.8
çuciḥ pāvaka adbhutaḥ, to Narāçaṇsa 1.142.3; to Soma 9.24.6; çuciḥ pāvaka ucyate, to Soma 9.24.7; çuciḥ pāvaka ucyate so adbhutaḥ, of Indra's worshipper 8.13.19
arvadbhir vājam bharate dhanā nrbhiḥ, to Maruts 1.64.13; sa putrāir vājam, &c., to Brahmanaspati 2.26.3; makṣu sa vājam, &c., to Indra 10.147.4
agnijihvā rtāvrdhaḥ, to Maruts 1.44.14; to Ādityas 7.66.10; divakṣāso agnijihvā rtāvrdhaḥ, to Viçve Devāḥ 10.65.7
sidhram adya divispr̥cam, to Divine Hotars 1.142.8; to Heaven and Earth 2.41.20; . . . divispr̥caḥ, to Agni 5.13.2
devī devebhir yajate yajatrāḥ, to Heaven and Earth 4.18.2; . . . yajatā yajatrāḥ, to Uṣas 7.75.5; devā deveṣu yajatā yajatra; to Samiti in a hymn to Agni 10.11.8
sākam sūryasya raçmibhiḥ, to Aṇvins 1.47.7; to Mitra and Varuṇa 1.137.2; 8.101.2; to Uṣas 5.79.8
rtasya pathā namasā haviṣmatā, to Agni 1.128.2; . . . namasā miyedhaḥ, to Narāçaṇsa 10.70.2; . . . namasā vivāset, to Viçve Devāḥ 10.31.2
antarikṣeṇa patatām, of birds 1.25.7; . . . patataḥ, of Maruts 8.7.35; . . . patati, of Muni 10.136.4
jāyeva patya uçati suvāsāḥ, to Uṣas 1.124.7; to Vāc 10.71.4; to Agni 4.3.2; 10.91.13
guhā hitam guhyaṁ gūḥam apsu, of Vṛtra 2.11.5; of Soma (?) 10.148.2; of Madhu 3.39.6
yaḥ pañca carṣaṇir abhi, to Agni 7.15.2; to Pavamāna Soma 9.101.9; yā, &c., to Indrāgni 5.86.2
na tam aṇho na duritam kutaç cana, to Brahmanaspati 2.23.5; na tam aṇho devakṛtaṁ kutaç cana, to Agni 8.19.6; na tam aṇho na duritam, to Viçve Devāḥ 10.126.1
viçvā rūpāny āviçan, to Vāstospati 7.55.1; to Indra 8.15.13; to Soma 9.25.4
uta tyad āçvaçvyam, to Agni 5.6.10; to Indra 8.6.24; Daṁpatyor āçīṣaḥ 8.31.18
içānā pipyataṁ dhiyah, to Mitra and Varuṇa 5.71.2; to Indra and Agni 7.94.2; to Indra and Soma 9.19.2
juṣetām yajñam iṣṭaye, to Mitra and Varuṇa 5.72.3; juṣetham, &c., to Aṇvins 5.78.3; to Indra and Agni 8.38.4

aviṣṭaṁ dhiyo jigṛtaṁ puram̐dhiḥ, to Mitra and Varuṇa 7.64.5 = 7.65.5; to Indra and Br̥haspati 4.50.11; to Indra and Brahmanaspati 7.97.9
 iṣānaṁ vāryāṇāṁ, to Indra 1.5.2; to Savitar 1.24.3; iṣe yo vāryāṇāṁ, to Agni 8.71.13; iṣānā vāryāṇāṁ, to the Waters 10.9.5
 iṣānaṁ rāya īmahe, to Pūṣan 6.54.8; to Vāyu 8.26.22; to Indra 8.53(Vāl.5).1
 uta no gomatīr iṣaḥ, to Uṣas 5.79.8; to Aṣvins 8.5.9; to Soma 9.62.24
 viçvā vāmāni dhīmahi, to Savitar 5.82.6; to Aṣvins 8.22.18; to Agni 8.103.5
 viçvāṁ puṣyanti vāryam, of Indra's worshippers 1.81.9; of plural Agnis 5.6.6; viçvāṁ puṣyasi vāryam, of Indra 10.133.2
 sa dhatte akṣiti çravaḥ, of Agni 8.103.5; of Brahmanaspati 1.40.4; dadhāno akṣiti çravaḥ, of Soma 9.66.7
 dhuksanta pipyuṣim iṣam, of Maruts 8.7.3; dhuksasva, &c., of Indra 8.54(Vāl.6).7; of Soma 9.61.15; dhuksasva pipyuṣim iṣam avā ca naḥ, of Indra 8.13.25
 stomebhir havanaçrutā, to Indra and Agni 6.59.10; to Aṣvins 8.8.7; . . . °çrutam, to Indra 8.12.23
 gr̥nānā jamadagninā, to Mitra and Varuṇa 3.62.18; to Aṣvins 8.101.8; . . . jamadagnivat, to Sarasvatī 7.96.3; gr̥nāno jamadagninā, to Soma 9.62.24; 65.25
 sa na stavāna ā bhara, to Agni 1.12.11; to Indra 8.24.3; sa naḥ punāna ā bhara, to Soma 9.40.5; 61.6. All have rayim for object
 āsudyāsmiṁ barhiṣi mādayadhvam, to Viçve Devāḥ 6.12.13; . . . mādayethām, to Indra and Varuṇa 6.68.11; . . . mādayasva, to Sarasvatī 10.17.8
 idam̐ no barhir āsade, to Night and Morn 1.13.7; to Indra 8.65.6; to Agni 10.188.1
 janāni vṛktabarhiṣe, to Mitra 3.59.9; janāso vṛktabarhiṣaḥ, to Indra 5.35.6; 8.6.37; to Agni 5.23.3; to Aṣvins 8.5.17
 tā no mṛlāta idṛçe, to Indra and Varuṇa 1.17.1; to Indra and Agni 6.60.5; sa no mṛlātidṛçe, to Kṣetrapati 4.57.1
 çṛṇutaṁ jaritur havam, to Indra and Agni 7.94.2; to Aṣvins 8.85.4; çṛṇudhī, &c., to Indra 8.13.7
 pibatāni dāçuṣo gr̥he, to Indra and Vāyu 4.46.6; to Indra and Br̥haspati 4.49.6; to Aṣvins 8.22.8
 asya somasya pītaye, to Aṣvins 1.22.1; to Indra and Vāyu 1.23.2; to Indra and Br̥haspati 4.49.5; to Mitra and Varuṇa 5.71.3; to Indra and Agni 6.59.10; to Indra 8.76.6; refrain 8.94.10-12
 yajamānāya sunvate, to Agni 5.26.5; to Indra 8.14.3; 17.10; to the press-stones 10.175.4 Cf. yajamānasya sunvataḥ 6.54.6; 60.15
 prayasvanto havāmahe, to Agni 5.21.3; to Indra and Agni 6.94.6; to Indra 8.65.6
 havante vājasātaye, to Indra 5.35.6; 8.6.37; 34.4; huvema, &c., to Pūṣan and Indra 6.57.1; huveya, &c., to Aṣvins 8.9.13
 sāsaḥyāma pṛtanyataḥ, to Indra 1.8.4; to Indra and Agni 8.40.7; to Soma 9.61.29
 mā no duḥçaṁsa iṣata, to Indra 1.23.9; to Indra and Agni 7.94.7; . . . iṣatā vivakṣase, to Soma 10.25.7
 viçvāṁ āyur vy açnavat, of worshipper 1.93.3; . . . açnutah, of Daṁpati 8.31.8; . . . açnutam̐ of bride and groom in Sūryā hymn 10.85.42
 rāyas poṣaṁ yajamānāya dhattam, to Indra and Varuṇa 8.59(Vāl.11).7; . . . dhehi, to Sarasvatī 10.17.9; . . . dhāraya, to Agni 10.122.8
 rayim̐ dhattam̐ (4.34.10, dhattha; 6.68.6, dhattho) vasumantaṁ puruksum, to Indra and Varuṇa 7.84.4; to R̥bhus 4.34.10; to Indra and Varuṇa 6.68.6; rayim̐ dhattam̐ (1.159.5, dhattam̐ vasumantaṁ) çatagvinam, to Indra and Br̥haspati 4.49.4; to Heaven and Earth 1.159.5
 vayanī syāma patayo rayinām, to Br̥haspati 4.50.6; to Maruts 5.55.10; to Indra and Agni 8.40.12; to Soma 8.48.13; to Ka 10.121.10
 suvīryasya patayaḥ syāma, to Uṣas 4.51.10; to Indra 6.47.12 = 10.131.6; to Soma 9.89.7; 95.5
 suvīrāso vidatham̐ ā vadema, to Aṣvins 1.117.25; to Indra 2.12.15; to Soma 8.48.14
 āpo na pravatā yatih, of the Kāṇvas' song 8.6.34; of Indra's liberalities 8.13.8; of gāvah̐ (milk) 9.24.2

CHAPTER V: RELATIVE CHRONOLOGY OF BOOKS (MANDALAS) AND MINOR COLLECTIONS

Untrustworthiness of Anukramaṇi-statements shown by the repetitions.—I have endeavoured to show in the earlier parts of this work that RV. repetitions are often due to more or less conscious imitation. Such imitations, moreover, frequently are so clearly inferior in structure and style as to furnish fairly good criteria for the relative age of the passages concerned.

The statements of the Sarvānukramaṇi, ascribed to Kātyāyana, and its commentary, the Vedārthadīpikā of Śaḍguruṣiṣya,¹ betray the dubiousness of their authority in no particular more than in relation to the repetitions. As is generally known their account of the authors of the hymns is based in part upon a slender stock of true tradition as to the chief families of Vedic poets. But their more precise statements shrink for the most part into puerile inventions. Especially, the Anukramaṇi finds it in its heart to assign, with unruffled insouciance, one and the same verse to two or more authors, or to ascribe it to two or more divinities, according as it occurs in one book or another, in one connexion or another. The āpri stanzas, 3.4.8-11 = 7.2.8-11 are ascribed in the third book to Viṣvāmitra Gāthina; in the seventh book, to Vasiṣṭha Māitravaruṇi. And thus many more times, as may be seen in the main body of this work, where each verse is furnished with the data of the Anukramaṇi.

Critical value of author-names mentioned in the verses themselves.—In these circumstances the quasi-historical statements of the Anukramaṇi do not help to determine the relative values or dates of repetitions. On the other hand, the names of authors mentioned in repeated passages do at times throw light on their relative dates. The distich 6.25.9^{cd} mentions the name Bharaḍvājāḥ; this word is changed, secondarily, to Viṣvāmitrāḥ in the solitary Viṣvāmitra hymn of the tenth book, 10.89.17; see under 1.4.3. Stanza 1.147.3, belonging to the Dīrghatamas group, mentions the metronymic Māmateya which occurs otherwise also only in the Dīrghatamas hymns. The same stanza is repeated, secondarily no doubt, in the Vāmadeva book, 4.4.13; see under 1.147.3. The direct mention of Vasiṣṭha in 10.65.15 = 10.66.15, together with the

¹ Edited by A. A. Macdonell, Oxford, 1886. Cf. Ludwig, *Der Rig-Veda*, iii. 41, 100 ff.; Oldenberg, *ZDMG.* xlii. 222 ff.; Regnaud, *Journal Asiatique*, Xth Series, vol. V. pp. 77-104.

Vasiṣṭha refrain, yūyam pāta svastibhiḥ sada naḥ, render it exceedingly likely that the stanza in question is an imitation of 7.35.15 (q.v.).

Such cases are rare; in the main the criteria by which the relative value of repetitions may be judged are purely intrinsic: subject-matter, style, grammar, metre, and so on.

Intrinsic criteria of relative dates.—A repeated passage fits one god or one connexion better than another; see above, pp. 587 ff. Anacoluthon marks a certain repetition as inferior; see under 1.12.12; 1.107.2. The subject of parenthesis develops new character in the light of repetitions, because parenthetical pādas often recur in primary well-knit connexions; see under 1.10.7; 12.6; 12.11; 15.9; 24.10; 134.2; 176.1; 3.19.2; 52.3; 4.55.1, &c.¹ Tautology is liable to betray the inferiority of a repetition, as when 8.44.19 is inferior to 1.5.1 (q.v.): see also under 6.19.8; 7.44.1; 8.26.21. Original and intentional antithesis may be disturbed in repetition; see 1.92.11, 12; 3.22.7; 7.15.8. Longer passages may reveal themselves as dilutions of earlier shorter passages; see under 1.12.1; 1.23.20; 1.142.3; 4.46.3; 5.51.3. Or, on the other hand, a passage may represent a condensed version of a fuller and earlier composition, as is probably the case in 1.105.8 as compared with 10.33.2, 3; or 8.13.31 as compared with 8.33.11. Ellipsis shows inferiority; see under 2.3.11; 8.5.7. Grammatical differences of one sort or another may determine priority: see under 1.30.21; 39.6; 4.17.3. Finally metrical differences of considerable variety quite frequently teach the relative value and date of repeated passages; see under 1.14.1; 14.12; 41.2; 62.12; 80.10; 144.7, &c.; and the chapter on metre. All these, and, in addition, many subtler and less easily statable criteria play their part in the appraisal of the relative character and date of repeated materials. The Index of subjects at the end of this book contains them all to the extent to which they can be expressed in definite catchwords.

How these criteria determine the relative dates of single hymns.—To what extent, now, may these indications be used to establish the relative date of entire hymns, groups of hymns, or entire books (maṇḍalas)?

The repetitions often show that imitative stanzas are inferior to their patterns. As a rule the inferior stanza is not a later addition to its hymn, but part of it in good standing: in such cases we may therefore assume that the hymn which contains the imitative and later stanza is itself later than the hymn which contains the pattern. Thus 1.10.7 contains the parenthesis, indra tvādātā id yaçāḥ, borrowed from 3.40.6; nothing is in the way of assuming that the entire hymn, ascribed to a Viçvamitrid poet by the name of Madhuchandas, is a later product of the poetic school which had previously produced 3.40, whose author is plain Viçvamitra (in both cases, of course, according to the Anukramaṇi).² When Gotama Rāhūgaṇa composed the obviously truncated

¹ For parenthesis in the RV. cf. Ludwig vi, pp. 236^a ff.; Pischel and Geldner, Ved. Stud. (Indices) i. 326; ii. 331; Oldenberg, Rig-Veda Noten i, p. 427^b.

² Note that 1.10.7 shares another pāda, namely d with 8.64.1^b.

or elliptic pāda addressed to Indra, *vṛtram jaghanvān asṛjat*, 1.80.10, the pāda, *vṛtram jaghanvān asṛjad vi sindhūn*, must have been present to his mind. The latter occurs in 4.18.7; 19.8, ascribed to Vāmadeva: we may therefore conclude that 1.80 as a whole was composed after these Vāmadeva hymns; cf. the similar relation between 7.24.3 and 8.79.4. The body of this work shows seriatim, whenever possible, the relative dates of the individual items, namely, pādas, distichs and stanzas; my conclusions on this subject are throughout intrinsic, that is to say, they are based upon the merits of the passage itself without reference, as a rule, to other indications as to the relative standing, or the chronology of the hymns or the books confronted in the comparisons.

Examination of such hymns for other indications of relative date.—It would seem now a natural next step to examine the hymns that contain the repeated pādas for which relative chronology has been assumed, in order to see whether they contain other criteria which corroborate the verdict of the repetitions. Such criteria would be linguistic, metrical, traditional (questions of authorship), order of the stanzas in the hymns and of the hymns in the maṇḍalas, and so on. This sort of examination would of necessity assume very large proportions; would indeed be the larger whole in which the present results could figure but as the smaller part. I confess to great scepticism as to the fruitfulness of such an examination, because I am loath to trust most of these criteria when it is a question of smaller subdivisions of the RV. I do not, of course, mean such broad distinctions as those which separate the tenth book from the rest of the canon, and the like.

In the tangled web of the epigonal and hackneyed mass of *ṛcāḥ* which we have in our hands such an investigation is certainly very difficult, probably premature, and perhaps destined never to become timely. Of the ritual background of the Rig-Veda in general we have mere glimpses¹; the rôle and extent of the Saman compositions in the RV. is not altogether determined, nor their meaning defined; the distinction between hieratic and popular passages, which I proposed some years ago,² is not as yet applied definitely and clearly to the entire body of the text; and there are liable to be clannish and geographical dialecticisms of great intricacy and covering very large periods of time. Indeed the most serious criticism of the attempts to arrange the Rig-Veda 'historically' is, that they have hitherto been undertaken without regard to the fact that something like one-fifth of the mass is repeated in the most haphazard manner imaginable, and the rest honeycombed almost infinitely with identical, technical, and intentional groups of two, three, and more words.³ The first thing to do, surely, with a hymn that shares, say, half a dozen lines with other hymns is to correlate it with those hymns. That has not been done, and, as we shall see, is not easy to do.

¹ So, e.g. the Praskanva collection, 1.44-50. is devoted to the opening of the ritualistic day. All its hymns are addressed to morning divinities. See Oldenberg, *Prol.* p. 226.

² JAOS. xxi. 46.

³ See especially the Index of Final Cadences, pp. 653 ff.

Take, for instance, the two versions of the pāda,

sa jāyamānaḥ parame vyoman 7.5.7

sa jāyamānaḥ parame vyomani 1.143.2 ; 6.8.2.

The expression applies every time to Agni, or some form of Agni (Vaiṣvānara, Jātavedas). Which is the older? Under the influence of a certain type of specious linguistic 'history' we should say the version with vyoman, which is Vedic only, is the older, whereas vyomani, which is both Vedic and Classical, is the younger. Yet so far as the Vedic authors are concerned, the two forms are metrical doublets, and nothing more.¹ Or, it is a well-known fact that the hieratic language, on the whole, shows a preponderance of nom. acc. neuter plurals in -ā from a-stems, as compared with forms in āni, whereas the popular language favours the forms in āni, which finally prevail in Classical Sanskrit. Is it possible really to fit this observation to such cases in hymns taken individually? Can we judge with its help, e.g., the relative chronology of the two hymns which contain the forms viçvā and viçvāni,

viçvā jātāny abhy asmi mahnā 8.100.4

viçvāni sānty abhy astu mahnā 2.28.1?

Here viçvā jātāni and viçvāni sānti are metrical doublets, and if, forsooth, viçvā is 'older' than viçvāni, the markedly hieratic form sānti bids us pause in casting any reflection upon viçvāni sānti. I confess, myself, to a prejudice in favour of the priority of 2.28.1, because hymns in which Indra brags in the first person (ātmaśtuti) are presumably late: 'Here I am, O poet, look at me; I excel in greatness all things born!' Cf. under 4.17.3. For the interchange between -ā and -āni cf. the even-syllable verse-endings viçvāni vārīā, 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30, or viçvāni kāvīā 2.5.3; 8.41.6; 9.23.1, with the odd-syllable verse-endings duritāni viçvā, 5.77.3, or bhuvanāni viçvā 1.154.2, 4; 3.61.3; 7.80.1; 10.82.3. I cannot imagine Vedic composition without both viçvāni and viçvā. See for this entire matter Lanman, JAOS. x. 347.

The technique of the verses is responsible for a great many pairs of words, one of which is for some reason or other suspected of being of later origin than the other, and therefore a sign of lateness on the part of the hymn in which it figures.² As far as the hieratic hymns taken by themselves are concerned, choices like the ones just discussed, or between nom. plurals in ās and āsas, or nom. acc. duals in ā and āu are simply literary. The late Valakhilya hymns are almost impudent in their choice of the 'older' forms in the case of all these doublets. They archaize smirkingly.³ In cases, therefore, like the relation of 1.10 to 3.40, or 1.80 to 4.18 and 19, I have been content to let the repeated pādas speak for themselves. The hymn 1.10 contains seven pādas repeated

¹ See the chapter on Metre, p. 530.

² Cf. e.g. the use of sahasrāḥ and sahasrebhiḥ in 8.73.14, 15; or somāsaḥ and somāḥ in 5.30.10, 11.

³ See Hopkins, JAOS. xvii. 25.

elsewhere. The only other correspondence which suggests relative date is that of 1.10.8^b = 1.176.1^c. Here 1.176.1 is open to the charge of lateness because its second pāda, indram indo vṛṣā viṣa, is surely a parenthesis which occurs elsewhere (9.2.1) in good connexion; see under 1.176.1. I have considered circumspectly all the circumstances of 1.10: its authorship; its place in the set of Madhuchandas Vāiṣvāmītra hymns (1.1-11); its possible relation to sāman; and its language which is good hieratic speech, rather archaic than otherwise (kartvam, kaksyaprā, puruniṣṣidhe, rghāyamānam, aṣrutkarṇa, &c.). I cannot find anything in these quarters which connects itself profitably or constructively with the conviction that the hymn has borrowed its parenthetic pāda 8^b, and that the same stanza shares its pāda d with 8.64.1^b. And yet I should not wish my abstemiousness to be construed into a doubt that 1.10 is later than 3.40. On the contrary I believe that just this kind of comparison, carried out as it is here completely, furnishes us with the most certain indication of the relative age of individual hymns.

Massing of repetitions as a criterion of the relative date of maṇḍalas or other collections.—On the other hand, when it comes to the question of the relative date of larger parts of the Rīg-Veda, the repeated verses become an important criterion. It may happen that a larger continuous tract of the text contains so many repeated pādas as to become suspect on that account alone. For, I take it, a hymn which contains an unusual amount of repetition is, on the whole, not the source of these repetitions, but is itself the borrower.¹ Consider, e.g., the strophic hymn 8.8, which the Anukramaṇī ascribes to a Kaṇvid poet of the name of Sadhvaṇsa, but which itself mentions several times Vatsa, 'the son of Kaṇva', as its author. Its first 19 stanzas of 76 pādas contain no less than 34 repeated pādas. I would ask the reader to underline the repeated pādas (1^{abcd}, 2^{ab}, 4^c, 5^{ab}, 6^{abcd}, 7^{ad}, 8^{od}, 10^a, 11^{ab}, 12^{ab}, 13^d, 14^{abcd}, 15^b, 16^d, 17^a, 18^{abc}, 19^d) in his Aufrecht text, and then see how the text looks. Let him then consider whether he can escape the conviction that that particular hymn belongs to a late period of hieratic composition. Similarly, the three preceding hymns 5-7 abound in repetitions, whereas the first four hymns of the book are decidedly more sparing in this practice. The tract 8.5-8 (as also, to be sure, some of the neighbouring hymns) is related to the Praskaṇva collection, 1.44-50. Oldenberg, Prol., p. 262 ff., has had occasion to guess that the Praskaṇva hymns show signs of being older than those parts of the eighth book, notably the Vatsa-hymns, which exhibit correspondences with them. So, very conspicuously, the pāda, rājantāv adhvarāṇam, applied to the Aṣvins in 8.8.18, is palpably inferior to rājantam adhvarāṇam, applied to Agni in 1.45.4 (also 1.1.8, q.v.). The mix-up between dual harī and plural saptayah in 8.4.14 shows that that stanza is patterned upon 1.47.8. And

¹ This, of course, does not exclude the possibility that one or more of its repeated pādas may be original with it, and borrowed by a yet later composer.

the expression *yajñasya sādhanam*, applied to Indra in 8.6.3, is inferior to the same expression applied to Agni in 1.44.11. All this is evidence for the relatively late date of 8.5-8.

Massing of repetitions in the eighth book.—If we should in due time be led to regard massing of repetitions as a criterion of lateness, hymns 8.12 and 13, respectively with 26 and 27 repeated *pādas*, decidedly attract attention. Both belong to the class of hymns in *uṣṇih* metre with tetrasyllabic refrain *pāda* (8+8+8+4).¹ There need be no squeamishness in associating this artificial form with the frequency of the repetitions. Similarly the short hymn 8.87 has two stanzas, 2 and 4, which repeat the same statement in *Vālahīlya* fashion; and altogether fifteen of its twenty-four *pādas* are repeated. The eighth book, as a whole, is the most markedly repetitious book in the RV., aside from the ninth which iterates endlessly its own *Soma Pavamāna* formulas, but shows in this respect, as also in other respects, comparatively little contact with other books. Contrariwise the three short *Viṣve Devāḥ* hymns, 8.28-30, have only a few partial repetitions, yet by no means impress with the sense of their antiquity. Especially the riddle *nivid* 8.29 is certainly an extremely clever, ingeniously constructed product of later Brahman theology.²

Hopkins, JAOS. xvii. 23 ff., has examined the vocabulary of Book VIII, with a view to its relative chronology. He criticizes the claims of extreme antiquity which had been made in behalf of the book for grammatical and lexical reasons (Ludwig, Hirth, Lanman), and, conversely, is not very much taken with Brunnhofer's statistic which makes the book out to be very late.³ His own conclusion is that much of the *Kāṇva* collection is late. It seems to me that no exception can be taken to this moderate statement,⁴ and that the great mass of repeated material, the many refrains, and the frequent *uṣṇih* stanzas with tetrasyllabic refrain go to establish at least as much as that. But the matter is not ripe for final decision as long as there is wanting a clear conception of the ritual relations of the strophic hymns of the Veda. They are in some way dependent upon *Sāman* and the ritual of the *Udgātar*,—of that I have no doubt. But this throws this type of composition, though not all its products, back into extreme antiquity, for the Veda cannot be imagined without *Sāman* and *Udgātar*.⁵ Therefore, surely, some of the *trcas* and *pragāthas* of

¹ See p. 536.

² See Bloomfield, Transactions of the Congress of Arts and Science in St. Louis (1904), vol. ii, pp. 486 ff.

³ See Hopkins's citations, and cf. also Collitz, Bezz. Beitr. vii. 182; Hillebrandt, Ved. Myth. i. 207, 438; iii. 63.

⁴ Previously, in 1877, Aufrecht in the Preface to his second edition of the RV., p. vii, had expressed the conviction that sundry hymns of this book are late concoctions.

⁵ Cf. Oldenberg ZDMG. xlii. 445, 464. In my articles, 'On *ṛcīṣama*, an epithet of Indra', JAOS. xxi. 50 ff.; and, 'The God Indra and the *Sāmaveda*', WZKM. xvii. 156 ff., I have shown that the old and characteristic epithet of Indra, *ṛcīṣama*, means 'he for whom the *Sāman* is sung upon the *Ṛc*', and that this word is essentially, though not entirely, a word which belongs to the sphere of strophic composition. The word marks both the antiquity and originality of some aspects of this type of composition.

those Kaṇvids and suppositious Aṅgirasids who are so prominent in books 8 and 1.1-50 are sure to belong to the oldest stock. But which? The question in this form is no easier to answer than the parallel question, which hymns in the RV. as a whole are surely old? We have some sense here and there of relatively younger hymns, but we can nowhere point to primordial or aboriginal hymns. I do not imagine that there will be any one so bold as to question the lateness of 10.98 or 1.191, but, conversely where is the brahma purāṇam (jyestham) or the pratnam manma in the Vedic? Now this sense that the eighth book is plethoric with relatively younger and inferior products of the Rishis' muse is well supported by the great number of its repetitions. Nevertheless, just as there are old words and forms in the book, so also it is very likely that some—probably not very many—of its strophes date from the early period of Vedic composition.

Superior or inferior quality of repetitions in a given collection as a criterion of date.—In book VIII the steady trickle of repetitions amounts in the end to quite a stream, as we pass from the beginning to the end of the book as a whole, especially if we include the Vālakhilya hymns. The same condition, perhaps, prevails in the related strophic collections of the first book (hymns 1-50). Here also repetitions are constant and frequent. Book IX is self-repeating; its repetitions represent a formulaic ritualistic type which, again without doubt, roots in antiquity, but became common property at a very early time. In the rest of the books and minor author-collections the repetitions are constant, but their numerical distribution is not such as to prejudice for or against any one of them. There is yet another possibility that the repetitions might throw light on the relative age of the books, or some larger tracts in the books. Let us suppose that we compare the repetitions in a given book¹ with their correspondents in other books, and find that the repeated verses in the book which is made the basis of the comparison are regularly either superior or inferior in sense to their correspondents in the other books. We should then possess a criterion for the relative age of that book, really more substantial or certain than any other that has been so far suggested.

Application of this criterion to the Vālakhilya hymns.—The Vālakhilya hymns share the following pādas with the rest of the collection :

1. ā na stomam upa dravat Vāl. 1.5^a : 8.5.7^a. Here Vāl. has to supply a verb ; in 8.5.7 yātam follows in the sequel.
2. Vāl. 2.9^b : 8.24.8^b. There is good reason to assume that Vāl. is secondary : see the discussion under 8.24.8.
3. Vāl. 4.4^{cd}, tam tvā vayam sudughām iva goduhe juhūmasi ṛtavasyavaḥ : 1.4.1^{ab}, surūpakṛtnum ūtaye sudughām iva goduhe (juhūmasi). Here, as I have

¹ Or larger unit, such as the Praskaṇva hymns in the first maṇḍala, or the Vālakhilya hymns in the eighth.

shown under 1.4.1, the canny proportion, *surūpakṛtnum* : *sudughām* = *ūtaye* : *goduhe*, marks 1.4.1 as the source of the repeated expression.

4. Vāl. 4.10 and 8.7.22 are patterned after one another. There can be no doubt that the Vāl. stanza is a conglomeration, so banal as to be almost incredible: *sam indro rāyo bṛhatr adhūnuta sam kṣoṇi sam u sūryam* 'Indra has shaken together (brought together) great wealth, the sun, and heaven and earth!' See under 8.7.22.

5. Vāl. 5.7, *yas te sādhiṣṭho* 'vase te *syāma bhareṣu te*, simply makes no sense, but is founded on the plainest of sense in 5.35.1, *yas te sādhiṣṭho* 'vasa *indra kratuṣ ṭam ā bhara* ; see under 5.35.1.

6. The *pāda* *dyāur na prathinā ṣavaḥ* in the *dānastuti*, Vāl. 8.1, is a mere solecistic tag to the stanza, borrowed from the simple connexion in 1.8.5, q.v.

There are only two other *pāda* correspondences of Vāl. with outside stanzas. One is Vāl. 1.1^d, *yat sunvate yajamānāya cikṣathaḥ*, addressed to Indra and Varuṇa, parallel to 10.27.1^b, *yat sunvate yajamānāya cikṣam*, in which Indra utters the same sentiment in the first person. As I have said before (p. 637), I am prejudiced against these first person statements, especially when they recur in the third person. It is quite possible, though I perceive no other criterion (both stanzas are very good), that 10.27 is here the borrower. See under 8.59(Vāl. 1).1.—The other case involves the formulaic *pāda*, *dhuḥkṣasva* (and *dhuḥkṣanta*) *pipyusīm iṣam*, Vāl. 6.7^d, and shows nothing as far as Vāl. is concerned ; see under 8.7.3.

We need not hesitate to say that, in the case of Vāl. repetitions, priority is obviously with the outside hymns, just what we should expect in the general circumstances attending this batch of hymns.

Application of the same criterion to the eighth book as a whole leads to a more positive sense of its lateness.—Could we but find, similarly, one-sided priority in the relations of the *pādas* in any two other books, or continuous tracts of the *Samhitā*, we should then have in hand a truly solid instrument for judging their relative age. If, e.g., the eighth book steadily showed its repeated *pādas* in sense connexions inferior to those in which the same *pādas* occur in the other books, this result, supported as it is by other considerations, would amount to certainty. As may be readily guessed, such is not altogether the case. The repetitions of the eighth book are to a large extent within the book itself ; in this respect the eighth book is next to the ninth. So, e.g., *nānā havanta ūtaye* 8.1.3 ; 15.12 ; 68.5 ; or *gantārā dācuṣo gr̥ham* 8.5.5 ; 13.10 ; 22.3. Neither *pāda* occurs outside the eighth book. The materials which it shares with other books are to a considerable extent quite indifferent, sometimes mere formulas. E. g., *bhadraṁ manah kṛṇuṣva vr̥trātūrye* 'have good courage in the demon fight' is used indifferently in 2.26.2 ; 8.19.20. Or, *ā sūryam rohaya* (*rohayaḍ*) *divi* is a 'henotheistic' formula, 1.7.3 ; 8.89.7 ; 9.107.7 ; 10.156.4 ; see p. 576.

Yet, in a surprising number of cases, book VIII is indeed more or less markedly inferior. Who will question that 8.1.24 is a diluted version of 4.46.3 ?

ā tvā sahasram ā çatani yukta rathe hiranyaye,
brahmayujo haraya indra keçino vahantu somapitaye (8.1.24).
ā vām sahasram haraya indrāvāyū abhi prayah,
vahantu somapitaye (4.46.3).

The indications of relative date on the part of the repetitions are discussed in the body of this work ; for briefness' sake I must content myself with recalling here the best instances in which book VIII shows itself to be inferior to its correspondents :

8.1.24 inferior to 4.46.3	8.38.7 inferior to 5.51.3
8.4.14 1.47.8	8.44.19 1.5.8 ; 3.10.1
8.5.18 6.45.30	8.47.5 1.4.6
8.6.1 9.2.9	8.61.6 9.107.4
8.6.3 1.44.11, and others	8.63.9 1.155.4
8.6.34 9.24.2	8.69.11 9.14.3 ; 61.14
8.7.28 1.39.6	8.71.12 5.28.6 (less certain)
8.8.18 1.1.8 ; 45.4	8.73.14, 15 6.60.14
8.9.1 1.48.15	8.74.7 1.144.7 (less certain)
8.12.5 1.8.7 (less certain)	8.75.12 6.59.7
8.13.8 9.24.2	8.79.4 7.24.3
8.13.14 1.142.1	8.84.1 1.186.3 (less certain)
8.13.16 2.5.4	8.85.1 1.183.5
8.13.19 1.142.3, and others	8.87.5 1.92.18, and others
8.13.25 9.61.15, and others	8.91.2 3.52.1
8.13.32, 33 5.40.2, 3 (less certain)	8.92.12 1.91.13
8.15.13 7.55.1 ; 9.25.4	8.92.25 9.24.5
8.18.5 5.67.4	8.93.3 9.69.8 (less certain)
8.19.3 1.12.1	8.93.34 4.37.5
8.19.7 7.15.8	8.94.3 6.45.33
8.20.14 5.87.2 (less certain)	8.96.21 10.6.7
8.21.4 1.14.1 (less certain)	8.97.15 7.37.5
8.21.13 1.102.8 ; 10.133.2	8.102.1 7.15.2 (less certain)
8.25.24 1.82.2	8.102.12 4.15.6
8.32.23 4.47.2	8.103.5 5.82.6
8.35.22 7.74.2	

Sporadic instances in which the eighth book shows superior verses.—

Let me repeat that, as a rule, repetitions tend to be indifferently well used in the several connexions in which they appear. Hence it must be granted that a list of about fifty instances of inferiority has a good deal of significance. The list is evidently supported by other tests that have been applied to the date of the maṇḍala, and shows beyond doubt that book VIII contains late materials on a large scale. This is well borne out by the negative test: the book shows very few, scarcely any, cases of superiority over the family books, and not many as compared with the remaining books. As regards the latter class, 10.83.7 contains a stanza addressed to the secondary conception Manyu, 'God Wrath', which is an undisguised replica of the Indra stanza, 8.100.2. More or

less certainly 8.18.3 is superior to 10.126.7; and 8.11.6 to 10.141.3; and 8.14.7 to 10.153.3; and 8.18.10 to 10.175.2. In a couple of cases, 8.60.3 to 1.127.2; and 8.6.19 to 1.134.6, our book shows itself superior to Parucchepa's artificial compositions. A number of cases of contact with other parts of the first book involve less certain relations: 8.5.7 with 1.14.5; 8.5.17 with 1.47.4; 8.7.11 with 1.37.12; and 8.7.12 with 1.15.2. But again, 8.36.4 seems better and prior to 9.96.5; and 8.32.2 to 9.109.22. As regards the family books, the pāda, ā no viṣvābhīr ūtibhiḥ sajoṣāḥ, 7.24.4, is composite as compared with ā no (or vām) viṣvābhīr ūtibhiḥ, in 8.8.1, 18; 87.3. Less clear are the relations of 8.12.4 and 5.86.6; or 8.12.4 and 7.66.6;—and that apparently exhausts the possibilities in that direction. I conclude, therefore, that both the frequency of repetitions in the eighth book, as well as the sense and connexion of its repeated verses point unmistakably to its late date in the main.

Quality of repetitions in the strophic collections of the first book (hymns 1-50).—Interested inquiry in this direction turns next to the six smaller, mostly strophic collections at the beginning of the first book, hymns 1-50. Their consanguinity with book VIII is obvious. Like book VIII they abound in repeated pādas, many of which they indeed share with that book. So, e.g., the hymn 8.8 shares no less than ten of its pādas with the Praskapya hymns, 1.45-49; or, four pādas of 8.7 recur in the Kaṇva Ghāura hymns 1.37-39. The relative date of books 8 and 1.1-50 as a whole resolves itself into a question of the relation of book VIII to each of the six minor collections embraced in 1.1-50. But the smallness of these minor groups prevents judgement, aside from the above mentioned (p. 638) fairly clear superiority of the Praskapya hymns to their correspondents in the eighth book.

On the whole the Madhuchandas hymns, 1.1-11, show a considerable degree of inferiority in the use of verses which recur in the family books.¹ So, e.g. the trochaic pāda, 1.2.7^a, mitraṁ huve pūtadākṣam, is a scooped-out form of mitraṁ huve varuṇaṁ pūtadākṣam, 7.65.1^b; the pāda, ṛtena mitrā-varuṇāu, 1.2.8^a, is, perhaps, a truncated remnant of ṛtena mitrāvaruṇāu sacethe, 1.152.1^d; and 1.10.7^b is a parenthetic pāda borrowed directly from 3.40.6^c. It is tempting even to regard 1.3.6^b, upa brahmāṇi harivaḥ, as a truncated form of upa brahmāṇi harivo haribhyām, 10.104.6^a.

In the group of Medhātithi Kaṇva, 1.12-23, the pāda, kavir gr̥hapatir yuvā, 1.12.6^b, feels like a secondary parenthesis, as soon as we compare its use in 7.15.2^c. Pāda 1.12.11^b is a parenthetic intrusion between two pādas that are a modulated form of 9.61.6^{ab}. Stanza 1.12.12 is patchwork. Pāda 1.14.6^c, in a strained connexion, seems to come from 6.16.44^c. The ṛtuyāja hymn 1.15 contains three lines, 2^c, 7^a, and 9^b in awkward connexions, or bad form, as compared with their form or connexion elsewhere. Finally the distich 1.22.21^{ab}

¹ Cf. Oldenberg, Prol. p. 261, note 3.

was originally addressed to Agni, 3.10.9^{ab}, and adapted, from real to mystic, in a stanza to Viṣṇu.

The group of Çunaḥçepa Ājigarti, 1.24-30, has in 1.24.10 a stanza addressed to Varuṇa, one of the gems of Rig-Veda composition. The stanza seems superior to 3.54.18 with which it shares the pāda, adabdhāni varuṇasya vratāni. Contrariwise, the vocative pāda, aṇve na citre aruṣi, 1.30.21^c, is pretty certainly an imitation of the nominative pāda, aṇveva citrāruṣi, 4.52.2^a. The banal stanza 1.25.15 is apparently patterned after 10.22.2. The additional pāda in 1.23.20 as compared with 10.9.6 is surplusage. Note especially the certainly secondary pāda 1.27.1^c, samrājantam adhvarāṇam, which for its own purposes turns trochaic the iambic pāda, rājantam adhvarāṇam, 1.1.8^a; 45.4^a.

In the Hiranyastūpa Āṅgīrasa group (1.31-35) 1.33.12^c seems to be an insipid imitation of 7.9.1.4^a. In the Kaṇva Ghāura group (1.36-43) 1.36.15^{ab} is patterned after 7.1.13^{ab}; and 1.40.4^d is inferior to 3.9.1^d. Perhaps, also, on grounds of metre, 1.43.3^a is a truncated remnant of 3.4.6^c. The group of Praskaṇva Kāṇva, 1.44-50, which, with reasonable certainty, shows signs of superiority to parts of book VIII¹, happens also to betray no inferiority to the family books, as far as its repeated pādas are concerned.

This is none too much, but enough to show that the strophic collection, 1.1-50, is, on the whole, in the same relation to the rest of the collection as is book VIII. Like book VIII the hymns 1.1-50 exhibit a few cases of superiority to the rest of the collection. As stated above, 1.24.10 is distinctly superior to 3.54.18, which sinks 1.24.10^c into a parenthesis. In 1.26.4^c the reading, śdantu manuṣo yathā, seems to me the mother of the pāda, śdanto vanuṣo yathā, in 9.64.29. The pāda, sumṛīkaḥ svavān yātv arvān, is addressed better to Savitar in 1.35.10 than to the Aṇvins' car in 1.118.1.

The ninth, or Pavamāna Soma book.—It is apart from my purpose to examine with any great degree of precision the proportions between primary and secondary uses of verses in each of the remaining books or other recognized subdivisions of the Saṁhitā. The Pavamāna book does not lend itself well to such inquiries, because for the most part it repeats itself. I would merely remark that there are about 30 cases of repetitions which book IX shares with other books, of which 10 are with book VIII. In these correspondences book IX is regularly superior to book VIII: 9.2.9: 8.6.1;—9.14.3: 8.69.1;—9.24.2: 8.6.34; 13.8;—9.24.5: 8.92.25;—9.24.6: 8.13.19;—9.25.4: 8.15.13;—9.61.14: 8.69.11;—9.69.8: 8.93.3;—9.107.4: 8.86.6. This adds a little extra emphasis to the character which we have assigned to the eighth book (p. 642).

Quality of the repetitions in the family-books: The second maṇḍala.—The family books are in a perfect tangle: not one of them is there that has not lines in both superior and inferior connexion. Thus, as regards the second book, 2.3.11 shows the pāda, anuṣvadam ā vaha mādayasva, without the

¹ See above, p. 638.

object devan, which rightly and originally precedes the same pāda in 3.6.9. On the other hand my discussion shows that the Āditya stanza, 2.27.9, is the the original source of the pāda, tri rocana divya dharayanta, and that the same pāda owes its presence in the Indra stanza, 5.29.1, to a *tour de force*. Book II shows furthermore inferiority in 2.1.13: 1.94.3; but superiority in 2.5.4: 8.13.6;—2.15.2: 1.103.2;—2.22.4: 1.105.16;—2.23.8: 6.61.3.

The third maṇḍala.—In this book 3.2.10 is inferior to 5.4.3 and 6.1.8;—3.5.5: 4.5.8;—3.17.5: 5.3.5;—3.48.4: 7.101.3;—3.52.3 (62.8): 4.32.16. On the other hand 3.1.21; 59.4 are superior to 6.47.13;—3.2.5: 10.140.6;—3.2.8: 10.150.4;—3.4.6: 1.43.3;—3.4.11 = 7.2.11: 10.15.10;—3.6.9: 2.3.11;—3.9.1: 1.40.4;—3.19.2: 4.6.3;—3.31.8: 10.111.5;—3.34.8: 1.79.8;—3.40.6: 1.10.7;—3.52.1: 8.91.2;—3.53.7: 7.103.10;—3.55.21: 1.73.3;—3.56.7: 1.71.9;—3.62.9: 10.187.4;—3.60.3: 10.94.2;—3.62.9: 10.187.4;—3.62.16: 7.103.10. Note that the third book exhibits its superiority mostly over the extra-family books.

The fourth maṇḍala.—The fourth book is conspicuous for the rather large number of its inferior repetitions. As an example, the glaring paradox, vṛṣa cakraṁ duduhe pṛṇir udhaḥ, 4.3.10, is certainly patterned after sakre cakraṁ duduhe pṛṇir udhaḥ, in 6.66.1. The following additional cases show the book in the same relation to its compeers: 4.4.13: 1.147.3;—4.6.3: 3.19.2;—4.12.3: 7.16.12;—4.37.7: 5.10.6;—4.45.2: 7.60.4;—4.54.6: 1.107.2; 10.66.3;—4.55.1: 7.62.4. On the other hand 4.17.5 is superior to 1.177.1;—4.18.7 or 4.19.8 are conspicuously the source of the truncated pāda 1.80.10^d;—4.24.3 is superior to 1.72.5;—4.32.16 to 3.52.3; 62.8;—4.36.1 to the mythic *tour de force* 1.152.5;—4.37.5 to the punning tangle 8.93.34;—4.41.7 to 9.66.18;—4.45.2 to 7.60.4;—4.46.3 to 8.1.24;—4.47.2 to 8.32.23;—and 4.52.2 to 1.30.21. Again we note that book IV exhibits its superiority mostly over the extra-family books.

The fifth maṇḍala.—In the fifth book 5.29.1 is inferior to 2.27.9. Very strikingly 5.56.6 betrays itself by various tests as inferior to both 1.14.12 and 1.134.3; and 5.86.6 is, less certainly, patterned after 8.12.4. On the other hand the book contains many repetitions that place it in a position of vantage as regards the other family books: 5.3.5: 3.17.5;—5.9.4: 6.2.9;—5.10.6: 4.37.7;—5.15.4: 7.84.1;—5.35.2: 6.46.7;—5.46.8: 7.34.22;—5.51.5: 7.90.1;—5.52.4: 6.16.22;—5.80.6: 6.50.8;—5.82.3: 7.66.4;—5.87.5: 7.56.11. The fifth book contains also many repetitions that betray its superiority over the extra-family books; see 5.2.8: 10.32.6;—5.2.11 and 5.29.15: 1.130.6;—5.28.6: 8.71.12;—5.35.1: 8.53 (Vā. 5).7;—5.43.10: 10.35.13;—5.51.3: 8.38.7;—5.51.8: 1.44.14;—5.55.9: 10.78.8;—5.67.4: 8.18.5;—5.87.2: 8.20.14.

The sixth maṇḍala.—The sixth book, rather in contrast with the preceding, exhibits quite a number of inferior repetitions. Thus 6.2.9: 5.9.4;—6.16.22: 5.52.4;—6.46.7: 5.35.2;—6.47.12: 10.131.6;—6.52.12: 8.44.9. The superiority of the book is, for the most part, in relation to the extra-family books. Thus 6.16.44: 1.14.6;—6.19.8: 10.47.4;—6.25.9: 10.89.17;—6.45.30: 8.5.18;—

6.45.32 : 10.62.8 ;—6.45.33 : 8.94.3 ;—6.47.12, 13 : 10.131.6, 7 ;—6.59.7 : 8.75.12 ;—6.60.14 : 8.73.14 ;—6.66.1 : 4.3.10 ;—6.72.2 : 10.62.3.

The seventh maṇḍala.—The seventh book also has a surprising number of inferior repetitions. When it asserts its superiority it does so rather over the extra-family books. Thus 7.24.4^a seems composite and secondary to 8.8.1^a, 18^a ; 87.3^a. Also the following repetitions show book VII in an unfavourable light : 7.34.22 : 5.46.8 ;—7.56.11 : 5.85.5 ;—7.58.6 : 6.47.13 ;—7.60.4 : 4.45.2 ;—7.65.4 : 3.62.16 ;—7.66.4 : 5.82.3 ;—7.66.6 : 8.12.4 ;—7.84.1 : 5.15.4 ;—7.90.1 : 5.51.5 ;—7.92.5 : 1.135.3 ;—7.101.3 : 3.48.4 ;—7.103.10 : 3.53.7. On the other hand repetitions of book VII are superior in the following cases, mostly in relation to the extra-family books : 7.1.13 : 1.36.15 ;—7.2.6 : 1.186.4 ;—7.10.5 : 1.70.5 ;—7.15.2 : 9.101.9, and 1.12.6 ; 8.102.1 ;—7.15.8 : 8.19.7 ;—7.16.12 : 4.12.3 ;—7.32.11 : 10.103.4 ;—7.32.23 : 1.81.5 ;—7.35.14 : 10.53.5 ;—7.35.15 : 10.65.14 ;—7.37.5 : 8.97.15 ;—7.44.1 : 10.36.1 ;—7.46.4 : 1.104.8 ;—7.60.4 : 1.186.2 ;—7.61.1 : 1.108.1 ;—7.62.4 : 4.55.1 ;—7.62.5 : 1.22.6 ;—7.65.1 : 1.2.7 ;—7.71.5 : 1.117.9 ;—7.78.3 : 1.191.5 ;—7.86.1 : 9.101.15 ;—7.91.4 : 1.33.12 ;—7.93.7 : 1.179.5.

Conclusions as to the family books as a whole.—Neither does the mass of repetitions as a whole, which permeate the family books, become so unbalancing at any point, as to arouse the suspicion that some particular book, or part of a book, is of peculiarly late date. The sound conclusion that may be drawn from repetitions in the family books, in their every aspect, is simply this, that all these books depend upon a long antecedent activity, and that they represent the mixed final precipitate of a later time, and to some extent also, the eclectic choice of a comparatively late redaction, but that they are, on the whole, earlier than the non-family books.

On the relations of the third and seventh maṇḍalas.—There comes to mind in this connexion the traditional hostility of the Viçvāmitras, the reputed authors of the third book, and the Vasiṣṭhas, the reputed authors of the seventh book.¹ This centres about the so-called vasiṣṭhadveṣiṇyaḥ (sc. ṛcaḥ), RV. 3.53.21–23, which are supposed to contain a curse of the Viçvāmitras against the Vasiṣṭhas ; see BṛhadD. 4.117 ; Śaḍguruçīṣya to Kātyāyana's Sarvānukramaṇi (ed. Macdonell), p. 108 ; R̥Vidh. 2.4.2 ; Durga to Nirukta 4.14 ; Sayana to RV. 3.53.21. As early as TS. 3.1.7.3 ; 5.4.11.3 Viçvāmitra and Vasiṣṭha are opposing parties in a viḥava, or conflicting call upon the gods.² Roth, *ibid.* p. 141, and Geldner, *l.c.*, regard the traditional hostility of the two R̥ṣi clans as old. But the hymns do not express it. At least it is strange that their two Aprī-hymns, 3.4 and 7.2, share no less than four stanzas word for word. We

¹ See Roth, *Zur Litteratur und Geschichte des Weda*, p. 108 ff. ; Weber, *Ind. Stud.* i. 120 ; Muir, *Original Sanskrit Texts*, vol. i, pp. 343 ff., 371 ff. ; Max Müller *RV*², vol. ii, p. 23 ; SBE. xxxii, p. xlvī, note b ; Geldner, *Ved. Stud.* ii. 158 ff. ; D. R. Bhandarkar, *Indian Antiquary*, xl. 8 ff.

² See the author in *Johns Hopkins University Circulars*, 1906, No. 10, p. 1054.

should expect diversity there if anywhere.¹ Of course the two books share quite a number of other lines: 3.6.2^a: 7.13.2^b;—3.6.6^d: 7.13.2^b;—3.10.3^b: 7.14.1^a;—3.11.4^c: 7.16.12^b;—3.16.2^a: 7.18.25^a;—3.35.1^b: 7.23.4^c;—3.41.7^a: 7.31.4^a;—3.48.4^b: 7.101.3^b;—3.50.2^d: 7.29.1^c;—3.53.7^d: 7.103.10^d;—3.56.3^d: 7.101.6^a;—3.62.16^{ab}: 7.65.4^{ab};—3.62.18^a: 7.96.3^c;—and 3.62.18^c: 7.66.19^c.

These parallels do not make the smallest impression of historical difference. All we can see is a collection ascribed to a shadowy Vasiṣṭha and his family (book VII) in an advanced stage of assimilation to another collection, ascribed to a somewhat less shadowy Viçvāmītra and his family (book III). There is no difference between the relation of these two books and the relations of any other two family books. The supposititious tradition of hostility between the two is probably founded on the notion of the rivalry of the two as Purohitas of King Sudās.² This is likely to have induced later Vasiṣṭhas to insinuate that Viçvāmītra was no Brahman, but a Kṣatriya; a claim, to be sure, which is not on all fours with RV. 3.53.9, where Viçvāmītra is designated as mahān ṛṣir devajā devajūtaḥ.

The remaining groups of the first maṇḍala (hymns 51-191).—There are left to consider the first book from hymn 50 onwards, and the tenth book. The former, as is known, consists of nine minor groups of hymns, each of which shows a steady though by no means excessive flow of repetitions. Their quantity tells nothing about the relative date of these minor collections, nor is their quality by any means one-sided. Yet, as the whole, the repetitions of 1.51-191 seem such as to favour the view that this mass of hymns is to a considerable extent of later origin and redaction. This is true, in a noteworthy degree, of the groups of Parāçara Çaktya, 1.65-73; Gotama Rāhūgaṇa, 1.74-93; and Parucchepa Daivodāsi, 1.127-139. Even in these there appear, however, some cases that point in the opposite direction. The repetitions in these nine groups appear under the following aspects:

The group of Savya Āṅgīrasa, 1.51-57, contains rather strikingly, a jagati stanza, 1.56.2, one of whose pādas, samudraṇi na samcarane sanīṣyavaḥ, is imbedded in the triṣṭubh stanza 4.55.6, and is therefore suspicious in the latter connexion.

The group of Nodhas Gāutama, 1.58-64, shows one or two inferior pādas: 1.59.5: 7.98.3; and 1.59.3: 1.91.4, where the inferiority of 1.59.3 is quite characteristic. On the other hand 1.60.4 is superior to 1.72.1; and, very obviously 1.62.3 is primary in relation to 10.68.11.

The group of Parāçara Çaktya, 1.65-73 (in Aufrecht's judgement,³ 'rubbish'), contains, indeed, a number of inferior repetitions: 1.70.5^a is probably a direct loan from 7.10.5; and still more probably 1.71.9^c is a reminiscence of 3.56.7^b.

¹ See Bloomfield, *Religion of the Veda*, p. 72.

² Cf. Hillebrandt, *Ved. Myth.* i. 110.

³ Preface to the second edition of the RV., p. vii. Max Müller, SBE. xxxii, p. xlvii, note b, remarks that not a single verse of them occurs in any of the other Vedas.

The pāda 1.72.5^c, ririkvānsaḥ tanvaḥ kṛṇvata svāḥ, is a curious 'verballhornung' of 4.24.3^b, ririkvānsaḥ tanvaḥ kṛṇvata trām; and the stanza 1.73.3 is an imitation of 3.55.21. Also 1.72.3 is inferior to 1.60.4. On the other hand, though less stringently, 1.71.4 seems superior to 1.148.1, and very certainly 1.73.2 is superior to 9.97.48, although the pāda in question, devo no yaḥ savitā satyamanmā, may be an older formula, original in neither connexion.

The group of Gotama Rāhugaṇa, 1.74-93, has attached to it a traditional name which is kept rather vividly alive in later Vedic times.¹ Repetition in this group points to some sort of modernity: 1.78.1 is inferior to 4.32.9;—1.79.8: 3.34.8 (cf. 9.63.11);—1.81.5: 7.32.23 (cf. 1.102.8);—1.81.9: 5.6.6;—1.84.7: 1.7.8;—1.85.9: 1.56.5;—1.92.11, 12: 1.124.2;—and 1.92.13: 4.55.9 and 9.74.5. On the other hand the group contains some repetitions that mark superiority over books VIII and X, to wit: 1.76.4: 10.2.2;—1.82.2: 8.25.24;—1.91.4: 1.59.3;—1.91.8: 10.25.7;—1.91.13: 8.92.12;—and 1.92.16: 8.35.22. Note that this group has no indications of superiority to any of the family books.

The group of Kutsa Āṅgīrasa, 1.94-115, falls into line with the general aspect of these small collections: it contains a noteworthy number of inferior repetitions. The pāda 1.103.2ⁿ seems a direct loan from 2.15.2, where it appears in a well-knit connexion. The Indra pāda 1.104.8ⁿ seems epigonal to the Rudra pāda 7.46.4ⁿ; and 1.105.16 is inferior to 2.22.4. Perhaps most convincingly, 1.108.1 is secondary to 7.61.1. I believe also that the stanza 1.105.8 is a contracted form of 10.33.2, 3. As against this, 1.96.8 is decidedly better than 1.15.7;—1.96.6 furnishes one of its pādas to the rubbishy conglomerate, 10.139.3;—and 1.107.2 seems superior to 4.54.6.

The group of Kakṣīvat Dāirghatamaśa, 1.116-126, contains few and rather dubious indications as to priority: 1.122.6 is probably posterior to 7.62.5; and 1.118.1 to 1.35.10. On the other hand 1.124.2 is demonstrably part source of 1.92.11, 12; and in the same beautiful Uṣas hymn, 1.124 pāda 7^c, jāyeva patya uṇatī suvāsāḥ, appears in its primary application, to be repeated in various applied secondary connexions in 10.71.4; 10.91.3; and 4.3.2.

The group of Paruccheḥpa Dāivodāśi, 1.127-139. I have always been of one mind with reference to the relative date of the hymns of this group, the *locus classicus* of the complicated atyaṣṭi metre.² They are certainly very late. Thus the very first repeated pāda in this group, viprebhiḥ ṣukra manmabhiḥ, 1.127.2^c, is evidently wrenched from another connexion, 8.60.3^d, and given a meaning which originally did not belong to it. The distich, ṣuṣmintamo hi te mado dyumnintama uta kratuḥ, applied to Agni in 1.127.9^{de}, is primarily an Indra motif, as in 1.175.5^{ab}. And so 1.128.2 is composite and secondary in relation to 6.14.2 and 5.1.7;—1.130.6 is secondary to 5.2.11: 29.15;—1.134.6 to 4.47.2; 5.51.6;—1.135.2 to 8.82.5;—1.135.6 to 9.62.1; 67.7;—and 1.137.1 to 9.64.28.

¹ Cf. RV. 1.78.5; and the well-known legend ÇB. 1.4.1.10.

² Cf. Ludwig, *Der Rig-Veda*, iii. 114.

For all that, the Parucchepa hymns occasionally appear in a better light than either the tenth book or the eighth book. Thus 1.129.9 : 10.93.11 ; and 1.134.6 : 8.6.19. And in an instance or two Parucchepa is in better form than the family books : 1.135.3 : 7.92.5 ;—1.135.7 : 4.49.3 ;—and possibly 1.134.2 : 3.13.2.

The group of Dirghatamas Ācathya, 1.140-164, is very non-committal, especially as regards its correspondences with the family books. Conspicuously 1.152.5 is an overdone version of 4.36.1. On the other hand the stanza 1.147.3 = 4.4.3 must have been composed in the sphere of Dirghatamas, because it mentions Māmateya, a metronymic of Dirghatamas. As regards the extra-family books, 1.144.7 is superior to both 8.74.7 and 10.64.11 ;—1.152.1 to 1.2.8 (less certainly) ;—and 1.155.4 to 8.63.9. But 1.148.1 seems inferior to 1.71.4 ;—and 1.149.1 to 10.93.1.

The group of Agastya Maitravaruni, 1.165-191. In this, the last group, the pādas 1.176.1^{bc} are inferior respectively to 9.2.1^c and 1.10.8^b ; so also 1.176.5 to 1.4.8. Other cases of inferiority are : 1.177.1 : 4.17.5 ;—1.177.3 : 7.24.2 ;—1.179.5 : 7.93.7 ;—1.186.2 : 7.60.4 ;—1.186.4 : 7.2.6 ;—and 1.191.5 : 7.78.3. On the other hand 1.175.5 is superior to 1.127.9 ;—1.183.5 : 8.85.1 ;—and 1.186.3 : 8.84.1.

The tenth maṇḍala.—The appraisal of the relative value and date of the repetitions in the tenth book is somewhat more certain than in the case of 1.50-191. As a collection, or redactorial product, the book is an aftermath, later than the rest of the Saṃhitā.¹ Antecedently the most reasonable view of such a collection is that it is made up largely of really later compositions. It is equally probable that so large a collection—it contains 191 hymns, exactly the total of the minor collections of the first book—should contain some ancient materials, which either eluded the earlier collectors, or were alien to the literary or ritualistic purposes of the remaining collections. For instance, there is really no prejudice against 10.14-18, because they contain funeral stanzas, a theme which is foreign to the other books. The mere fact that they appear in an appendix does not tell whether they were composed late or early. As a matter of fact this little Yama-Saṃhitā shows few repetitions, and 10.14.14 is pretty certainly prior to 1.15.9 ; and 10.15.14 to 1.108.12. It is similarly imaginable that some of the popular (Atharvanic), or epic, or theosophic hymns of book X come from an early time.

The tenth book is not excessive in the quantity of its repetitions, if we bear in mind its very large size. Perhaps the most notable quantity is in the Vimada hymns which have seven repeated pādas, to which they add their various refrains ; see above, p. 536. I have taken this as a good sign of lateness. But the book as a whole contains so large a number of repetitions inferior in quality, as to leave no room for doubt that its hymns, in the main, were composed at a later time ; conversely, its exhibit of superior repetitions is comparatively small. It

¹ Cf. especially Oldenberg, *Prolegomena*, pp. 265 ff.

is not going too far to say that the repetitions of the tenth book amply justify the universal conviction that the great majority of these hymns were not only gathered at a later time, but also composed at a later time. The tenth book, on the one hand, is pivotal in these questions. On the other hand, the relative valuation of its repeated pādas is not likely to be entirely free from subjective elements. Therefore I would recommend the reader to test for himself and check off the following list of repetitions, all of which seem to me to show the inferiority of this book ; on most of them opinion cannot but be unanimous :

10.10.2 : 1.76.4 (less certain)	10.83.7 : 8.100.2
10.11.8 : 4.56.2 ; 7.75.7	10.88.2 : 4.3.11
10.15.10 : 3.4.11 = 7.2.11	10.89.17 : 1.4.3 ; 6.25.9
10.21.1 : 3.9.8 ; 5.20.3, &c.	10.93.11 : 1.129.9
10.25.7 : 1.91.8	10.94.2 : 3.60.3
10.28.7 : 4.17.3	10.103.4 : 7.32.11
10.22.6 : 5.2.8	10.104.6 : 7.11.1
10.34.8 and 10.139.3 (both inferior)	10.110.4 : 1.124.5
10.35.13 : 5.43.10	10.111.5 : 3.31.8
10.36.1 : 7.44.1	10.111.9 : 4.17.1
10.40.13 : 8.87.2 (less certain)	10.119.13 : 3.9.6, &c.
10.45.11 : 4.1.15 ; 16.6	10.126.1 : 2.23.5
10.47.4 : 6.19.8	10.126.7 : 8.18.3
10.53.5 : 7.35.14	10.131.3 : 4.17.16
10.62.3 : 6.72.2	10.133.6 : 9.61.4 ; 65.9
10.62.8 : 6.45.32	10.139.3 : 1.96.6
10.63.13 : 8.27.16	10.140.6 : 1.45.7
10.64.11 : 1.144.7	10.141.3 : 8.11.6
10.65.7 : 1.44.14 ; 7.66.10	10.141.7 : 1.14.3
10.65.14 : 7.35.15	10.153.3 : 8.14.7
10.65.15 = 10.66.15 : 7.35.15	10.154.4 : 1.179.2
10.66.13 : 1.124.3 ; 5.80.4	10.175.2 : 8.18.10
10.68.11 : 1.62.3	10.183.1 : 4.36.9
10.69.7 : 1.100.12	10.187.4 : 3.62.9

The tenth book shows very few, and, on the whole, much less certain cases of superior repetitions. I have pointed out above that the two funeral stanzas 10.14.14 and 10.15.14 seem to me to be respectively superior to 1.15.9 and 1.108.12. Similarly 10.9.6 antedates 1.23.10. Other good cases are 10.22.2 : 1.25.15 ;—10.23.7 : 7.22.9 ;—10.33.2, 3 : 1.105.8 ;—and 10.6.7 : 8.96.21. Less certain are the following : 10.45.12 : 9.68.10 ;—10.61.10 : 2.1.2 ;—10.93.1 : 6.68.4 ;—10.93.6 : 1.149.1 ;—and 10.131.6 : 6.47.12. It is observable that the superiority of book X is frequently over book I, and that the family books play almost no rôle in these confrontations.

PART THE THIRD
LISTS AND INDEXES

1. REPEATED CADENCES OF RIG-VEDA LINES ALPHABETIZED REVERSELY

This list of repeated cadences of Rig-Veda verses is of course arranged according to the usual direct order of the letters of the Sanskrit alphabet, but the alphabetization is based on the sequence of the letters of each line taking these letters in a reversed order, that is, from the end of each line backwards towards the beginning of each line. Thus the list begins with **-ka**; it then gives the cadences in **-ca**, under which come **-ā ca**, **-i ca**, **-m̐ ca**, **-ç ca**; then the cadences in **-cha**, under which come **-m̐ acha**, **-ty acha**, **-hy acha**, **v acha**; then the cadences in **-ṭha**; in **-ṇa**; in **-ta**; and so on.

The interest and value of the list for the purposes of Vedic study appear abundantly in the course of this work. Incidentally the list reveals the extreme lack of variety of the finals of the Vedic vocables. Apart from **k** and **ñ** and **ṭ**, which occur sporadically as finals, these cadences all end either in vowel-sounds (**a**, **ā**, **i**, **ī**, **u**, **ū**, **e**, **āi**, **o**, **āu**), or else in **h** (**s**) or **m** (**m̐**) or **n** or **t**.

Taking the list of about 1675 repeated cadences as it stands, and not counting the repetitions, the approximate number of occurrences of each final is as follows:

1. Vowel-sounds, 575.

In particular,	a , 157	i , 68	u , 37
	ā , 96	ī , 19	ū , 4
		e , 177	o , 4
		āi , 7	āu , 5

2. Visarga, 652.

3. Other consonants, 448. In particular,

Sporadic :	k , 7	ñ , 2	ṭ , 1
Final t , 79			
Final n , 81			
Final m , 278			

The frequent finals in the order of frequency are :

Visarga, 652	Final ā , 96
Final m , 278	Final n , 81
Final e , 177	Final t , 79
Final a , 157	Final i , 68

CADENCES ENDING IN VOWEL-SOUNDS

ka

vajra sāyaka 10.83.1 ; 84.6
 tanvā tanā ca 6.49.13 ; 7.104.10, 11
 çavasā vardhayanti ca 5.11.5 ; 10.120.9
 pitarañ mātarañ ca 1.163.13 ; 10.88.15
 kṣām apaç ca 2.50.7 ; 6.22.8
 sātim acha 4.19.5 ; 9.97.25
 yanty acha 1.71.3 ; 5.47.6
 yāhy acha 2.18.7 ; 7.90.1
 gantv acha 1.186.6 ; 7.18.4
 uçato yaviṣṭha 10.1.7 ; 2.1
 jaritārañ yaviṣṭha 1.189.4 ; 5.3.11 ; 10.80.7
 kṛṇavaḥ çaviṣṭha 5.29.13 ; 6.35.3
 sute raṇa 5.51.8-10 ; 8.13.9
 abhavo vicakṣaṇa 3.3.10 ; 9.86.23
 kāmam ā prṇa 1.16.9 ; 57.5 ; 8.64.6
 para onāvaraṇa 1.164.17, 18, 43
 br̥hatā ravaṇa 7.33.4 ; 9.97.36

ta

çarma yachata 5.46.7 ; 7.59.1 ; 8.18.12 ; 27.9 ;
 47.2 ; 10.63.7
 indrāya gāyata 1.4.10 ; 5.4 ; 8.45.21 ; 89.1
 mā riṣanyata 8.1.1 ; 20.1
 atke avyata 9.101.14 ; 107.13
 vācam akrata 7.103.8 ; 10.34.5 ; 66.14 ; 71.2 ;
 94.14
 maruto yam āvata 1.64.13 ; 166.8
 devā akr̥ṇvata 1.36.5 ; 3.11.4 ; 7.16.12
 mahimānam ācata 1.85.2 ; 8.59 (Vāl. 11).2
 camasāñ apiṇçata 1.169.9 ; 3.60.2
 arkā anūṣata 5.5.4 ; 8.63.5
 vāñir anūṣata 1.7.1 ; 8.9.19 ; 9.104.4
 mahiṣā aheṣata 9.73.2 ; 86.25
 sargā asr̥kṣata 9.64.7 ; 66.10
 kāmā ayañsata 10.40.12 ; 64.2
 tanvañ sujāta 7.8.5 ; 10.7.6
 tvā puruṣtuta 6.56.4 ; 8.6.45 ; 32.10
 agna āhuta 5.11.3 ; 28.5 ; 7.15.7
 varuṇo juṣanta 2.27.2 ; 7.64.1
 maruto juṣanta 5.41.2 ; 7.58.6
 vasavo juṣanta 7.11.4 ; 35.14 ; 56.20
 āñgirasō juṣanta 7.42.1 ; 52.3
 kratuñ juṣanta 1.68.3, 9
 yam avatha 4.37.6 ; 5.86.1
 yathāsatha 5.61.4 ; 10.103.13
 ojaś vavakṣitha 2.22.3 ; 8.12.4
 varivaç cakārtha 1.59.5 ; 7.98.3 ; 10.116.3
 asya veda 1.164.18, 32 ; 4.23.3 ; 10.73.10 ; 111.3
 ko vi veda 1.185.1 ; 10.12.5

na

açnoti kaç cana 2.16.3 ; 10.62.9
 cāravaḥ sthana 5.59.3 ; 10.94.10
 ahim̐ jaghāna 2.12.11 ; 5.29.8
 ya imā jajāna 8.96.12 ; 10.82.7
 rodasī rtena 1.133.1 ; 5.1.7
 āhutañ ghṛtena 7.8.1 ; 10.36.6
 suyujā rathena 1.113.14 ; 117.15 ; 4.14.3
 vasumatā rathena 1.118.10 ; 125.3 ; 4.4.10 ;
 7.67.3
 br̥hatā rathena 3.53.1 ; 7.78.1
 trivṛtā rathena 1.34.12 ; 118.2
 suvṛtā rathena 1.118.3 ; 3.58.3 ; 4.44.5 ; 10.70.3
 nāsatyā rathena 1.116.20 ; 7.72.1, 2
 mahatā vadhena 1.32.5 ; 4.18.7 ; 5.32.8 ;
 7.104.16
 avasā nūtanena 5.42.18 ; 43.17 ; 76.5 ; 77.5 ;
 7.51.1
 javasā nūtanena 1.118.11 ; 5.78.4
 avasā çantamena 5.76.3 ; 10.15.4
 marçayati dvayena 1.147.4, 5 ; 5.3.7
 sutāñ upa 5.78.1-3 ; 8.6.42 ; 10.167.2
 adhvarāñ upa 1.48.11 ; 135.5 ; 8.35.21 ; 10.32.2
 suṣṭutir upa 8.17.4 ; 35.20
 sutam̐ piba 1.10.11 ; 16.7 ; 8.4.4 ; 8.6.36 ; 32.21 ;
 65.5

ma

pavasva madintama 9.25.6 ; 50.4, 5
 suṣṭutim̐ mama 8.5.3 ; 8.6 ; 38.6
 mitrasya varuṇasya dhāma 1.152.4 ; 7.61.4 ;
 10.10.6 ; 89.8 ; varuṇasya dhāma 1.123.8 ;
 4.5.4
 amṛtasya dhāma 6.21.3 ; 9.94.2
 amṛtasya nāma 3.20.3 ; 10.12.6
 çāru nāma 2.35.11 ; 3.5.6 ; 54.16, 17 ; 56.4 ;
 9.96.16
 sakhye syāma 4.17.9 ; 7.54.2
 sumatāu syāma 1.98.1 ; 3.59.3 ; 8.48.12
 çarman syāma 1.51.15 ; 2.27.16
 vāmabhājah syāma 3.55.22 ; 6.71.6
 vayan̐ bhagavantaḥ syāma 1.164.40 ; 7.41.5 ;
 bhagavantaḥ syāma 7.41.4
 abhi vaḥ syāma 7.48.2 ; 56.24
 sumanasah syāma 6.52.5 ; 7.4.4
 namasopa sedima 5.8.4 ; 8.49 (Vāl. 1).6
 haviṣā vidhema 8.48.12, 13 ; 96.8 ; 10.168.4
 pr̥tanā jayema 2.40.5 ; 10.128.1
 duritā tarema 6.2.11 ; 15.15 ; 68.8 ; 7.65.3 ;
 8.42.3 ; 10.113.10

adyā huvema 1.180.10; 4.44.1; 10.81.7
 rudrañ huvema 7.41.1; 10.126.5
 deva soma 1.91.23; 9.67.30; 96.16; 97.42, 48,
 50
 asurāya manma 5.12.1; 41.3
 asya karma 1.62.6; 148.2

ya

soma mṛṣaya 9.61.5; 82.2
 indra mṛṣaya 8.45.31; 10.33.3
 dānāya codaya 6.53.3; 10.141.5, 6
 mahate sāubhagāya 1.164.27; 3.8.2, 11; 9.97.5
 manave bādhitāya 6.49.13; 7.91.1
 rarimā te madāya 3.32.2; 35.1; 5.43.3
 andhaso madāya 2.19.1; 7.90.1
 savanarū madāya 4.34.4; 35.4, 6
 varam ā janāya 7.65.4; 70.5
 cikitūṣe janāya 7.104.12; 8.101.15
 mahate dhanāya 1.104.7; 9.97.4
 stuvate kṛṣṇīyāya 1.116.23; 117.7
 mahata indriyāya 1.104.6; 10.116.1
 dācūṣe martyāya 1.113.18; 124.12; 4.11.3;
 26.2; 34.4; 5.3.1; 7.5.8; 11.3; 71.2;
 10.15.7
 vāvrdhe vīryāya 3.36.5; 6.19.1; 30.1; 10.30.4
 tavase turāya 1.61.1; 6.32.1; 49.12
 savitūḥ savāya 1.113.1; 3.56.7
 mahat sāubhagasya 3.16.1; 4.55.8
 vājino rāsabhasya 1.34.9; 3.53.5
 hetim asya 1.103.3; 121.10; 3.30.17; 6.62.9
 madhunah somyasya 4.35.4; 44.4
 uditā sūryasya 1.108.11; 115.6; 5.62.8; 69.3;
 76.3; 7.6.7; 76.3
 raçmayah sūryasya 1.109.7; 4.13.4
 raçmibhiḥ sūryasya 1.123.12; 124.8; 5.4.4
 carato dhruvasya 1.146.1; 10.5.3

ra

punāna ā bhara 9.19.1; 40.5; 61.6
 stavāna ā bhara 1.12.11; 5.10.7; 8.24.3
 rāya ā bhara 1.81.7; 9.61.26
 stotrbiḥya ā bhara 5.6.1-10; 8.93.19; 9.20.4
 tad ā bhara 5.9.7; 23.2; 39.2; 8.45.40-42;
 61.6
 indav ā bhara 9.40.4, 6; 57.4; 64.26; 100.2
 uṣasaç cakāra 6.39.3; 7.6.5
 taviṣiva ugra 4.20.7; 7.25.4
 hariva sthātara ugra 1.33.5; 6.41.3
 jūta indra 3.32.10; 5.30.4
 asmākam indra 2.30.4; 4.20.3
 somam indra 2.11.17; 3.35.9; 6.47.6
 çuṣmam indra 6.19.8; 7.24.4

va

vrate tava 1.24.15; 10.57.6
 sakhye tava 1.91.14; 8.4.7
 navatir nava 1.84.13; 4.48.4; 9.61.1
 prāvitā bhava 1.12.8; 3.21.3
 no 'vitā bhava 1.81.8; 91.9; 7.96.5
 no vṛdhe bhava 1.91.10; 6.46.11; vṛdhe
 bhava 1.79.11
 çivo bhava 6.15.9; 8.4.18
 indo pari srava 8.91.3; 9.56.4; 62.9; 106.4;
 112.1-4; 113.1-11; 114.1-4
 rathā iva 7.74.6; 9.10.1, 2
 vayā iva 8.13.7; 19.33
 sūryā iva 1.64.2; 8.3.16; 34.17
 rathir iva 4.15.2; 5.61.17; 8.75.1; 95.1
 takvarir iva 1.151.5; 10.91.2
 duṣvapnyarū suva 5.82.4; 10.37.4
 suvitāya deva 1.173.13; 189.3
 vi mṛdho nudasva 10.84.2; 180.2; mṛdho
 nudasva 3.47.2
 asi viḷayasva 6.47.26, 30
 iha mādayasva 10.14.5; 104.3
 barhiṣi mādayasva 1.101.9; 6.68.11
 prati no juṣasva 1.101.10; 7.54.2

ça

yosaṇo daça 9.1.7; 6.5; 56.3
 harito daça 9.38.3; 63.9
 rodasī ā viveça 3.7.4; 61.7; 10.80.2
 sakhyam juṣa 4.23.5; 25.1
 abhi vājam arṣa 9.70.10; 86.3; 87.1, 6; 96.8
 raksaso dala 8.23.14; 10.87.23
 agna ā vaha 1.108.4; 142.4
 vājayan iha 1.106.4; 3.60.7
 tribhir ekādaçair iha 1.34.11; 8.35.3

a ā

aditer upastha ā 9.71.5; 74.5
 viçvāny aya ā 9.61.11; 10.191.1
 arṣa pavitra ā 9.6.3; 52.1; 63.16; 64.12
 yuvā sakhā 6.45.1; 8.45.1-3
 çivalā sakhā 1.31.1; 6.45.17; 10.25.9
 mānuṣā yugā 1.144.4; 2.2.2; 6.16.23; 8.46.12;
 62.9; 9.12.7; 10.140.6
 sute sacā 1.81.8; 130.1; 161.5; 3.53.10; 60.4;
 6.45.22; 59.3; 7.32.2; 59.3; 8.33.4, 7;
 93.20; 10.50.7
 tve sacā 4.32.3, 4
 mādayase sacā 8.4.2; 52(Vāl.4).1
 tvayā yujā 8.63.11; 10.83.1
 sumatiç canisthā 7.70.2, 5
 pavamāna ūrmiṇā 9.76.3; 86.13; 107.15

tā

cid arvata 6.45.2 ; 8.40.2 ; 62.3
 viñcatim çatā 8.46.22, 31
 astu sanitā 1.27.9 ; 4.37.6
 adha dvitā 1.132.3 ; 6.16.4 ; 8.1.28 ; 13.24 ;
 84.2 ; 9.102.1
 astu sūrtā 1.30.5 ; 6.48.20
 ny asādi hotā 1.60.2 ; 3.4.4
 iṣam ūrjam vahantā 5.76.4 ; 6.62.4
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 viçvam atrīnam 1.86.10; 10.36.4
 ny atrīnam 6.16.28; 10.118.1
 çātinām sahasrīnam 6.8.6; 8.88.2

tam

açvinā gatam 1.112.1-23; 8.5.16; 22.10
 tābhiri ā gatam 6.60.8; 8.22.12
 avasā gatam 7.82.8; 94.7

iḥā gatam 4.46.5; 8.26.9
 çarma yachatam 1.17.8; 21.6; 46.15; 7.83.9;
 94.8
 paribhūṣati vratam 1.136.5; pari bhūṣasi
 vratam 1.31.2
 anu vratam 1.128.1; 136.5; 8.40.8; 41.3.7;
 10.122.2
 vi parvatam 1.85.10; 2.24.2; 10.39.13
 te çatam 4.31.10; 8.70.5
 mahyaṁ çikṣatam 8.26.12; 10.39.6
 nāsatyopa yātam 1.183.5; 4.44.4; 7.71.4;
 8.57(Vāl.9).4
 ihopa yātam 3.25.4; 10.106.11
 guhā hitam 1.23.14; 2.24.6; 4.7.6; 5.11.6;
 9.10.9; 10.39.9
 te hitam 8.95.2; 10.16.3
 prayo hitam 2.37.4; 8.32.29; 93.24
 koçam madhucutām 9.12.6; 23.4; 36.2;
 66.11; 103.3; 107.12
 camū sutam 8.4.4; 76.10; 10.24.1
 savanaṁ sutam 1.16.5.8; 21.4; 6.60.9
 imaṁ sutam 3.12.2; 6.68.10
 adribhiḥ sutam 3.44.5; 5.40.1; 9.51.1
 indrasya niṣkṛtam 9.13.1; 15.1; 61.25; 86.16
 eti niṣkṛtam 3.62.13; 8.80.7; 9.101.16; 10.65.6
 ety āvṛtam 1.164.14; 2.36.6
 taviṣibhir āvṛtam 1.51.2; 3.3.5; 8.88.2
 gobhir āvṛtam 6.47.27; 9.86.27
 tamasā parivṛtam 2.23.18; 10.113.6
 açvināv adattam 1.116.13; 117.7
 draṇām ca dhattam 6.69.1; 8.35.10
 açvināv adhattam 1.117.17; 118.7
 asmāsu dhattam 4.57.8; 8.59(Vāl.11).7
 sūryam uccarantam 4.25.4; 6.52.5; 7.104.24;
 10.59.4.6
 uçatir uçantam 1.62.11; 71.1; 9.95.3
 ṛṣvaṁ brhantam 7.77.6; 99.2
 yathā ratham 9.107.13; 10.23.3; 39.4
 açvinā ratham 1.46.7; 157.2; 161.6; 8.73.1;
 10.40.6
 adhi tiṣṭhato ratham 5.63.1; 8.10.6
 vahato ratham 8.13.23; 33.18
 sukham ratham 1.20.3; 49.2; 82.4
 navam ratham 8.69.15; 10.135.3
 yonim āsadam 3.62.13; 9.8.3; 25.6; 50.4;
 64.22; 101.14.15
 barhir āsadam 4.9.1; 8.1.8
 tvā vasuvidam 8.23.16; 9.104.4
 barhir edam 2.3.8; 7.91.4; 10.30.15

nam

vi bhajāti (10.48.1, bhajāmi) bhojanam 2.26.1;
 10.48.1
 dāivyaṁ janam 1.31.17; 44.6; 45.9.10;

2.30.11 ; 5.13.3 ; 6.16.6 ; 52.12 ; 8.5.33 ;
 44.9 ; 9.71.8 ; 80.5 ; 84.3 ; 10.53.6 ; 63.9
 yajñasya sādhanam 1.44.11 ; 3.27.2 ; 8.6.3
 vidathasya sādhanam 3.3.3 ; 10.92.2
 mahād dhanam 8.19.18 ; 68.9
 hitam dhanam 6.45.2, 12, 15 ; 8.80.8
 ca vardhanam 2.13.6 ; 8.1.3
 yathā vanam 5.78.8 ; 7.104.21 ; 10.23.4
 vo maruto mahitvanam 5.54.5 ; 55.4 ; maruto
 mahitvanam 1.166.12
 ca vājinam 2.32.3 ; 10.39.10 ; 141.5
 vājeṣu vājinam 1.4.8, 9 ; 176.5 ; 9.65.11
 gomantam aṣvinam 8.6.9 ; 9.62.12 ; 63.12 ;
 67.6 ; 10.25.5 ; 62.7 ; 156.3
 indra nūnam 6.25.9 ; 60.2 ; 10.89.17
 bradhñasya viṣṭapam 8.69.7 ; 9.113.10
 na rūpam 1.166.44 ; 10.168.4
 bhūri vāmam 1.33.3 ; 124.12 ; 6.64.6 ; 71.4 ;
 10.42.8
 avṛṇīta somam 1.32.3 ; 3.36.8
 sunavāma somam 1.99.1 ; 103.6 ; 3.53.4
 ṣūra somam 1.32.12 ; 2.11.11
 iha pāhi somam 3.51.7 ; 10.160.2 ; pāhi somam
 3.47.3

yam

vāram avyayam 9.37.3 ; 67.20 ; 69.4 ; 86.31.
 Cf. vāram avyayam.
 vy avyayam 9.49.4 ; 100.4
 rādho ahrayam 5.79.5 ; 8.54(Vāl.6).8 (cf. 1)
 yujā vayam 8.21.11 ; 92.32 ; 102.3 ; tvayā
 yujā vayam 1.8.4 ; 10.84.4
 tvā vayam 1.82.3 ; 91.11 ; 130.1 ; 8.65.6 ;
 9.8.9 ; 10.26.4 ; 158.5
 īmahe vayam 3.26.5 ; 7.81.4
 hūmahe vayam 1.89.3, 5 ; 6.46.3 ; 8.51(Vāl.3).5
 divi kṣayam 3.2.13 ; 10.63.5
 nāma yajñīyam 1.6.4 ; 6.48.21 ; 8.80.9
 mahimānam indriyam 8.3.13 ; 59(Vāl.11).5 ;
 10.113.1, 3
 iva priyam 8.84.1 ; 9.32.5 ; 10.22.3 ; 119.4
 iha priyam 1.13.3 ; 142.4 ; 5.5.3
 abhi priyam 9.8.1 ; 38.6 ; 10.53.7
 madhu priyam 9.75.2 ; 86.10, 48 ; 107.5 ;
 10.138.2
 manma nu priyam 6.68.9 ; 10.96.11
 bhāgam ṛtviyam 10.100.2 ; 179.1
 haribhir yāhi tūyam 3.43.3 ; 7.29.2 ; yāhi
 tūyam 10.10.8 ; 104.1
 anu svarājyam 1.80.1-16 ; 84.10.12 ; 2.8.5
 ṛmjaṇti marjyam 9.15.7 ; 46.6 ; 63.20
 pratnam Idyam 3.9.8 ; 8.23.20
 avo vareṇyam 5.35.3 ; 8.27.1
 soma vṛṇyam 1.91.16 ; 9.19.7 ; 31.4

yāsi dūtyam 1.12.4 ; 44.12 ; 74.7
 martā amartyam 5.14.2 ; 10.118.6
 ṣūra martyam 1.129.3 ; 131.7
 yad ukthyam 1.52.9 ; 9.110.8
 citram ukthyam 8.67.3 ; 9.19.1
 na āpyam 7.32.19 ; 8.97.7
 paṇyamāṇā āpyam 7.83.1 ; 9.110.6
 asty āpyam 1.105.13 ; 142.1 ; 8.27.10
 indra tubhyam 3.51.6 ; 52.8 ; 6.17.11
 indra ṇavāyayam 5.38.2 ; 10.38.2
 dāti vāryam 5.48.5 ; 7.15.12
 ta indra vīryam 1.80.8 ; 8.54(Vāl.6).1 ; 62.7
 rāsva suvīryam 5.13.5 ; 8.23.12 ; 98.12 ; 9.43.6
 yāmi suvīryam 8.3.9, 11
 vidhate suvīryam 2.1.5 ; 7.16.12
 agne suvīryam 3.13.7 ; 6.16.12
 asme suvīryam 3.10.8 ; 5.6.10 ; 6.70.5. Cf.
 rayim asme suvīryam.
 stotre suvīryam 9.20.7 ; 40.5 ; 45.6 ; 62.30 ;
 66.27 ; 67.19
 indra sūryam 4.30.4, 6
 iva sūryam 1.130.2 ; 8.6.20 ; 99.3 ; 10.171.4
 brahma navyam 4.16.21, &c. ; 10.84.3
 vāram avyayam 9.97.4 ; 109.16. Cf. vāram
 avyayam.
 gavyam aṇvyam 8.21.10 ; 9.108.6
 asya pāuṇsyam 1.80.10 ; 155.3 ; 2.13.10 ; 8.63.6
 indra pāuṇsyam 4.30.23 ; 5.35.4 ; 8.3.20 ; 15.8 ;
 32.3

ram

prtsu duṣṭaram 1.64.14 ; 79.8 ; 2.26.1
 agne adhvaram 6.52.12 ; 8.43.20
 gachatho vitho adhvaram 1.151.7 ; 7.82.7
 cārum adhvaram 1.19.1 ; 5.71.1 ; 9.44.4
 indra gavācīram 3.42.1, 7
 rayim asme suvīryam 9.68.10 ; 10.45.12 ; 91.15.
 Cf. asme suvīryam.
 madhvo agram 7.91.5 ; 10.83.7
 abhibhūtīm ugram 1.118.9 ; 4.38.1
 ṣavasā hanti vṛtram 6.13.3 ; 68.3 ; hanti
 vṛtram 2.19.4 ; 5.37.4 ; 7.58.4 ; 10.42.5
 nāma bhādrām 1.108.3 ; 4.39.4
 ṣarma bhādrām 3.54.20 ; 5.1.10 ; 7.60.8
 achā samudram 2.19.3 ; 6.30.4
 soma indram 6.38.9 ; 10.42.1
 puruhūtām indram 4.20.5 ; 6.47.11
 tumram indram 4.17.8 ; 18.10
 ṣatavat sahasram 10.102.5, 9

vam

samudram arṇavam 1.19.7 ; 10.58.5
 ṣṛṇavad dhavam 8.33.9 ; 43.22 ; me ṣṛṇavad
 dhavam 5.14.5 ; 8.61.10

çrutā havam 1.23.8; 10.63.2
 çṛṇudhī havam 4.9.7; 8.3.18; 52(Vāl.4).8;
 74.11
 çrudhī havam 1.2.1; 10.9; 45.3; 142.13;
 5.24.3; 6.45.11; 8.6.18; 74.11
 çṛṇutām havam 1.47.2; 6.60.15; 8.38.8; 85.2
 çrutām havam 2.41.4; 5.75.1-9
 ma imām havam 2.41.13; 6.52.7; 8.73.10;
 imām havam 5.74.10; 8.45.18; 73.5
 sadma pārthiivam 1.38.10; 5.87.7
 vahataḥ aṣvīnā yuvam 1.34.4.5; 92.17;
 157.4; aṣvīnā yuvam 1.34.3; 5.75.8; 78.6;
 8.8.10; 9.1
 partṛbhiḥ tvam 6.48.10; 7.16.10
 yathā tvam 4.30.1; 8.14.1
 tan mahitvam 1.115.4; 3.32.9
 uśas tvam 1.48.12; 49.2; 5.79.10
 ṛbhavo mādayadhvam 3.54.12; 4.34.2
 tavase (6.66.9, svataavase) bharadhvam 6.66.9;
 7.5.1
 namobhir ā kṛṇudhvam 1.77.2; 10.6.5
 avase kṛṇudhvam 1.186.10; 4.3.1; 10.74.5
 pṛṣatir ayugdhvam 1.39.6; 85.4.5; 5.55.6;
 57.3

çam

sūra etaçam 8.1.11; 9.63.8
 pipyuṣim iṣam 8.7.3; 54(Vāl.6).7; 72.16;
 9.61.15; 86.18
 mahim iṣam 2.34.8; 4.32.7; 8.6.23; 9.41.4;
 65.13; 10.140.5
 anu joṣam 5.33.2; 6.66.4
 rodasi antarikṣam 1.73.8; 5.85.3; 10.139.2
 rajo antarikṣam 6.61.11; 10.66.11
 urv antarikṣam 1.91.22; 3.54.19; 5.1.11;
 6.47.4; 7.98.3; 9.81.5; 10.124.6
 adhvarasya pracetasam 7.16.12; 10.140.5
 vajram āyasam 1.52.8; 8.1.4; 10.113.5
 viçvāḥ didivāṁsam 2.35.14; 6.1.3; 10.88.14
 apo vavṛvāṁsum 2.14.2; 6.20.2
 somino grham 1.22.4; 49.1
 dāçuṣo grham 1.110.2; 7.74.4; 8.5.5; 22.3;
 85.6

gām

uśasam sūryam gām 7.44.3; 10.67.5
 pipyathur gām 1.116.22; 6.62.7
 pitur jām 9.89.2; 10.3.2
 janima mānuṣāṇām 6.18.7; 7.62.1
 havyā mānuṣāṇām 1.128.7; 5.7.3
 patī rayiṇām 1.68.7; 9.101.6
 rayipatī rayiṇām 1.60.4; 7.2.1; 2.9.4; 9.97.24

sadanam rayiṇām 1.96.7; 6.7.2; AV. 7.40.2;
 11.1.34
 iṣam rayiṇām 1.181.1; 6.60.13
 sthātār rayiṇām 8.24.17; 33.12; 46.1
 asi mānuṣiṇām 1.59.5; 3.34.2
 grṇatām ṛṣiṇām 6.44.13; 10.89.16
 çūra nṛṇām 7.32.11; 8.66.5
 apasi svasṛṇām 3.1.3, 11
 eha gachatām 1.21.4; 22.1
 asunītim etām 10.15.14; 16.2
 vṛṣaṇā juṣethām 1.93.7; 7.70.7 ff.
 indra panthām 6.17.12; 47.20

nām

prayujo janānām 10.33.1; 96.12
 atithim janānām 6.7.1; 10.1.5
 sanayo dhanānām 1.31.8; 124.7; 4.20.3;
 6.26.8; 9.96.20; 10.30.11
 devānām uta martyānām 4.12.5; 9.97.24;
 10.88.15; AV. 4.14.5, *et al.*; Kāuç. 106.7
 vṛṣabha carṣaṇiṇām 3.6.5; 8.96.18; 10.180.3
 vṛṣabham carṣaṇiṇām 3.62.6; 6.1.8; 18.1;
 8.96.4; TA. 3.15.2
 jagataḥ carṣaṇiṇām 6.30.5; 7.27.3; MS.
 4.14.13; 236.5
 havyo matinām 3.5.3; 49.3
 achoktibhir matinām 1.61.3; 184.2
 pañca kṣitiṇām 1.7.9; 5.35.2
 vṛṣabha kṣitiṇām 1.177.3; 6.32.4
 garbham oṣadhiṇām 7.101.1; 102.2
 padaviḥ kavīnām 3.5.1; 9.96.6, 18
 kavitaṁ kavīnām 5.42.3; 6.18.14
 vasupate vasūnām 1.170.5; 3.30.19; 10.47.1
 dāvane vasūnām 2.11.1; 9.93.4
 içe vasūnām 1.127.7; 7.75.5
 vasupatim vasūnām 3.36.9; 5.4.1
 nāma gonām 5.3.3; 9.87.3
 çūra gonām 8.78.1; 10.47.1
 kṣaye maghonām 5.64.4, 5
 agre aḥnām 5.1.4, 5; 80.2; 10.110.4
 sudinātve aḥnām 3.8.5; 23.4; 7.88.4; 10.70.1
 abhipitve aḥnām 1.126.3; 4.34.5; 35.6
 ketum aḥnām 3.34.4; 7.5.5
 pṛthivim dyām utemām 3.32.8; 34.8; 10.88.3, 9;
 121.1

yām

vimadāya jāyām 1.116.1; 117.20
 prāvṛṣy āgatāyām 7.103.3, 9
 sambhṛtam usriyāyām 3.30.14; 39.6
 pṛthivim uta dyām 1.154.4; 3.30.11; 59.1;
 5.62.3; 85.4; 6.47.29; 51.8; 9.97.13;
 10.81.6; 89.4

iva dyām 1.127.2 ; 173.6
 naksati dyām 4.43.5 ; 10.3.5
 harivo haribhyām 3.30.2 ; 10.104.6
 yat pṛthivyām 1.108.11 ; 4.5.11
 amṛtatvam aṅyām 5.4.10 ; 10.62.1
 ayaso na dhārām 6.3.5 ; 47.10
 kṛṇvata trām 1.100.7 ; 4.24.3

vām

aṅvinā vām 1.120.1, 6
 mahinā vām 1.180.5 ; 6.59.2
 suteṣu vām 6.59.1, 4 ; 8.59(Vāl.11).1
 vartate vām 4.43.5 ; 5.62.4 ; 77.3
 huve vām 6.60.13 ; 10.61.4
 ratho vām 1.108.1 ; 116.18 ; 183.3
 kṛtām vām 1.117.8 ; 8.57(Vāl.9).3
 viṣpatim viṣām 3.13.5 ; 10.92.1
 eka eṣām 1.164.44 ; 7.103.6
 agna eṣām 5.10.3 ; 16.4
 iṣa eṣām 1.165.10 ; 6.51.8
 jānam eṣām 1.37.9 ; 5.53.1
 nūnam eṣām 5.56.5 ; 61.14 ; 8.18.1
 dadhiṣe svarṣām 5.45.11 ; 10.8.6

im

jagatas tasthuṣas patim 1.89.5 ; 7.66.15
 çavasas patim 3.4.5 ; 6.44.4
 hṛdā matim 1.105.15 ; 10.119.5
 abhi devavitim 9.89.7 ; 97.21

varuṇaṁ mitram agnim 4.39.4 ; 6.50.1
 amṛtasya nābhim 2.40.1 ; 3.17.4 ; 5.47.2
 madhva ūrmim 3.47.1 ; 6.41.2
 madhumantam ūrmim 4.57.2 ; 10.30.7, 8
 gātum ūrmim 1.95.10 ; 7.47.4
 manyase rayim 5.20.1 ; 10.21.4
 sahasraṇam rayim 9.13.5 ; 98.4
 sānasim rayim 1.8.1 ; 10.140.5
 parvataṁ girim 5.56.4 ; 8.64.5
 sahasrasām ṛsim 1.10.11 ; 9.54.1
 indra sānasim 8.21.2 ; 10.63.14
 pṛtanāsu sāsaḥim 8.61.12 ; 70.4
 pṛtsu sāsaḥim 8.15.4 ; 61.3

im

uṣasāṁ vibhātīm 3.61.5 ; 7.78.4
 viṣvataḥ sīm 1.33.9 ; 100.14 ; 116.20 ; 122.6 ;
 5.47.2

um

uta kratum 1.80.15 ; 8.7.24 ; 15.7 ; 23.8 ;
 9.4.3 ; 10.25.1
 anu kratum 8.63.5 ; 10.11.3
 mahām urum 1.57.6 ; 2.22.1 ; 8.65.3
 aṅvyatṁ paçum 5.61.5 ; 8.34.16 ; 10.48.4
 abhi mātara (9.86.36, mātaraḥ) çicum 1.140.3 ;
 9.86.36
 divaḥ çicum 4.15.6 ; 9.1.9
 dugdham añçum 5.36.1 ; 7.98.1

2. LIST OF LINES REPEATED IN ONE AND THE SAME HYMN

WHEN verses are repeated in contiguous or nearly contiguous stanzas of the same hymn these repetitions encroach upon the domain of concatenation. This latter kind of repetition does not in general figure here, because it is outside of the proper limits of our theme. Sufficient reference to it is made above, on pages 5 ff. Some of the repeated lines below are clearly catenary; others, less obviously, may be the same. Thus 1.101.8^d, 9^b, or 9.67.31^{ab}, 32^{ab}, and others. It is not easy to draw the line.

In a few cases the present repetitions approach refrains in character. Thus 8.8.8^d, 15^b, 19^d, gīrbhīr vatso avivṛdhat, if it occurred at the end of successive stanzas would be counted a refrain. The same impression, rather than that of concatenation, is produced by 1.191.5^c, 6^c, adṛṣṭā viçvadrṣṭāh.

In two cases, 8.97.7^a, 7^d and 8.97.8^a, 8^d, we have the suggestion of a type of repetition which occurs in a completed fashion when the refrain appears first at the beginning of the first stanza and again at its end, and then continues to reappear at the end of each stanza of the remainder of the hymn; see the introduction to the next list (3).

The lines repeated in the same hymn now follow:

- | | |
|--|---|
| 1.12.3 ^a , 10 ^b (<i>et al.</i>), agne devān ihā vaha | 1.164.30 ^d , 38 ^b , amartyo martyenā sayoniḥ |
| 1.13.3 ^b , 7 ^b , asmin yajña upa hvayo | 1.164.43 ^d , 50 ^b , tāni dharmāni prathamāny āsan |
| 1.36.2 ^c , 6 ^c , sa tvam no adya sumanā ihāvitā (6 ^c , utāparam) | 1.191.1 ^d , 4 ^d , ny adṛṣṭā alipsata |
| 1.37.1 ^a , 5 ^b , kṛiṇaṁ vaḥ çardho (5 ^b , kṛiṇaṁ yac çardho) mārutam | 1.191.5 ^c , 6 ^c , adṛṣṭā viçvadrṣṭāh |
| 1.47.3 ^b , 5 ^d (<i>et al.</i>), pātani somam ṛtāvṛdhā | 3.21.1 ^c , 4 ^b , stokānām (4 ^b , stokāso) agne modaso ghr̥tasya |
| 1.47.3 ^c ; 6 ^a , athādya (6 ^a , sudāse) dasrā vasu bibhratā rathe | 3.28.1 ^b , 6 ^b , puroḷāçam jātavedaḥ |
| 1.52.5 ^a , 14 ^c , abhi (14 ^c , nota) svavṛṣṭiṁ made asya yudhyataḥ | 3.53.5 ^c , 6 ^c , yatrā rathasya br̥hato nidhānam |
| 1.101.8 ^d , 9 ^b , tvayā haviç cakṛmā satyarādhaḥ (9 ^b , brahmavāhaḥ) | 4.15.7 ^b , 9 ^b , kumārāḥ sāhadevyah; 4.15.8 ^b , kumārāt sāhadevyāt |
| 1.122.3 ^d , 14 ^b , tan no viçe varivasyantu devāḥ | 4.45.2 ^d , 6 ^b , svar na çukraṁ tanvanta ā rajah |
| 1.135.3 ^c , 4 ^c , vāyo havyāni vitaye | 5.1.5 ^d , 6 ^a , agnir hotā niṣasūdā (6 ^a , ny asīdād) yajīyān |
| 1.135.3 ^f , 6 ^b , adhvaryubhir bharamāṇā ayaṁsata | 5.12.2 ^d , 6 ^b , ṛtani sa pāty (2 ^d , sapāmy) aruṣasya vṛṣṇaḥ |
| 1.137.1 ^c , 3 ^d , asmatrā gantam upa naḥ | 5.40.5 ^b , 9 ^b , tamasāvidhyad āsuraḥ |
| 1.161.4 ^a , 13 ^a , cakṛvāṁsa (13 ^a , suṣupvāṁsa) ṛbhavas tad aprchata | 5.44.14 ^d , 15 ^d , tavāham asmi sakhye nyokāḥ |
| 1.162.6 ^d , 12 ^d , uto teṣām abhigūrtir na invatu | 5.79.3 ^b , 9 ^b , vy uchā dubhitar divaḥ |
| | 5.79.6 ^c , 7 ^c , ye no rādhiṁsy ahrayā (7 ^d , açvyā) |

- 5.15.6^d, 6^e, devo deveṣu vanate hi vāryam
(6^e, no duvaḥ)
6.16.29^b, 36^b (*et al.*) jātavedo vicarsaṇe
6.50.4^b, 15^e, adyā (15^e, gnā) hutāso vasavo
'dhr̥ṣṭāḥ
6.53.5^b, 7^b, ārayā (7^b, paṇināḥ) hr̥dayā kave
6.53.7^b, 8^d, ā rikha kikirā kṛṇu
6.69.4^d, 7^d, upa brahmāṇi ṛṇutaṁ giro (7^d,
havaṁ) me
6.71.1^a, 4^a (*et al.*), ud u śya devalḥ savitā
hiraṇyayā (4^a, damūnāḥ)
6.75.12^d, 17^d (*et al.*), aditiḥ carma yachatu
7.33.9^c, 12^e, yamena tatam̐ paridhiṁ vayantaḥ
(12^e, vayasyan)
8.5.20^a, 30^a, tena no vājiniivasū
8.6.21^b, 43^c, kapvā ukthena vāvṛdhuḥ
7.8^c, 36^c, te bhānubhir vi tashire
8.8.1^a, 18^a (*et al.*), ā no (18^a, vām) viḡvābhir
ntibhiḥ
8.8.4^b, 8^c, putraḥ kāṇvasya vām iha (8^c, ṛṣiḥ)
8.8.8^d, 15^b, 19^d, gīrbhir vatso avivṛdhat
8.8.11^{ab}, 14^{cd}, ataḥ sahasranirṇijā ratheṇā
yātam̐ aḡvinā
8.9.3^c, 9^c (*et al.*), evet kāṇvasya bodhatam̐
8.40.10^c, 11^e, uto no cid ya ojasā (11^e, oḥate)
8.40.10^d, ḡṣṇasyaṇḡḡāni bhedati: 8.10.11^d,
āṇḡ ḡṣṇasya bhedati
8.40.10^c, 11^e (*et al.*), jeṣat (11^e, aḡaiḥ) svarva-
tīr apāḥ
8.43.18^b, 29^b, viḡvāḥ suksitayaḥ prthak
8.47.15^c, 17^c, trite (17^c, evā) duṣvapnyam̐
sarvam̐
8.67.1^c, 10^c, sumṛḡikāṇ (10^c, sumṛḡikām) abhi-
ṣṭaye
8.87.2^b, 4^{ab}, pibatam̐ ḡharmam̐ madhumantam̐
aḡvinā barhiḥ sīdataṁ narū (4^b, sumat)
- 8.92.14^c, 22^c, na tvām indrāti ricyate
8.94.3^c, 9^c (*et al.*), marutaḥ somapīṭaye
8.97.7^a, 7^d, mā na indra parā vṛṇak
8.97.8^a, 8^d, asme indra sacā sute
8.101.7^d, 10^b, prati havyāni vītaye
9.4.5^b, 6^a, tava kratvā tavotibhiḥ
9.6.2^a, 3^a, abhi tyam̐ madyam̐ (3^a, pūrvyam̐)
madam̐
9.63.10^b, 17^c (*et al.*), gira (17^c, indum) indrāya
matsaram̐
9.67.31^{ab}, 32^{ab}, yaḥ pāvamānir (32^{ab}, pāva-
mānir yo) adhyety ṛṣibhiḥ sambhṛḡam̐
ṛṣam̐
9.96.6^d, 17^d, somaḥ pavitram̐ aty eti re-
bhan
9.97.16^d, 19^b, adhi (19^b, pari) ṣṇunā dhanva
sāno avye
9.97.42^b, 49^b, matsi (49^b, abhi) mitrāvaruṇā
pūyamānaḥ
9.100.2^d, 8^d, viḡvāni dāḡṣo ḡṛhe
9.108.1^a, 15^c (*et al.*) pavasva madhumatta-
maḥ
10.10.13^d, 14^b, pari śvajāte libujeva vṛksam̐
10.61.10^a, 11^a, makṣū kanāyāḥ sakhyam̐ navag-
vāḥ (11^a, naviyāḥ)
10.72.2^d, 3^b, asataḥ sad ajāyata
10.86.16^b, 17^d, antaraḥ sakhyā kapṛt
10.86.16^d, 17^b, niseduro vijṛmbhate
10.87.4^c, 13^d, tābhīr (13^d, tayā) vidhya hr̥daye
yātudhānāṁ
10.90.8^a, 9^a, tasmād yajñāt sarvalutaḥ
10.97.4^d, 8^d, ātmānam̐ tava pūṛṣa
10.97.19^d, 21^d, asyāi sam̐ dhatta vīryam̐
10.119.2^b, 3^a, un mā pītā ayāṁsata
10.173.3^b, 6^a, dhruvam̐ dhruveṇa haviṣū
10.175.1^b, 4^b, devaḥ suvatu dharmāṇā

3. LIST OF REFRAIN-LINES

REGULAR refrain-lines occur at the end of two or more successive stanzas in the same hymn, or at the end of a number of stanzas in more or less contiguous hymns in the same book. There are also quite a number of obvious refrain-lines which betray their character in that they occur a fair number of times scatteringly throughout the collection, but every time at the end of stanzas. These are not included in the present List, because they are on their face not sufficiently differentiated from many other formulaic verses which are certainly not refrains.

Thus *br̥had vadema vidathe suvīrāḥ* is a regular refrain at the end of many verses of the second book (see 2.1.16^d ff.). This refrain does not differ in spirit from *suvīrāso vidatham ā vadema*, which occurs thrice scatteringly as the last verse of 1.117.25; 2.12.15; 8.48.14; or from *suvīryasya patayaḥ syāma*, which occurs scatteringly four times at the end of stanzas (see under 4.51.10^d); or from *vayaṁ syāma patayo rayiṇām*, which occurs scatteringly five times at the end of stanzas (see under 4.50.6^d).

Similarly the type, *rayiṁ dhattāṁ vāsumantāṁ çatagvinam*, 1.159.5^d ff. (q.v.), though somewhat varied in its several recurrences, occurs every time at the end of a stanza, and is distinctly in the nature of a refrain. Cf. also the type, *tasya vayanī sumatāu*, &c., under 3.1.21^{cd}, and many others. Thus the question as to the character and extent of refrain in the RV. is really an open one, to be determined by intrinsic as well as extrinsic consideration, and not marked off by hard and fast lines from other kinds of formulaic repetition.

On the other hand there is a second type of refrain, namely that of entire stanzas repeated at the end of hymns. These are considered and listed by themselves on pp. 493 ff.; they are, of course, to be treated in connexion with the present list.

In three cases we have a type of refrain in which a verse is repeated, first at the beginning and the end of a first stanza, and then continued at the end only of the remaining stanzas. This peculiar rhetoric appears in 1.97.1^a, 1^c-8^c, *apa naḥ çoçucad agham*; in 8.93.31^a, 31^c-33^c, *upa no haribhiḥ sutam*; and in 9.58.1^a, 1^c-4^c, *tarat sa mandī dhāvati*. See also 8.97.7^a, 7^d and 8.97.8^a, 8^d, and the remark at the end of the introduction to the preceding List (2). This type, if it continues at all, is sporadic in Vedic literature, not destined to survive in spite of a certain rhetorical effectiveness.

The refrains of the hymn 8.35 constitute themselves the verse-lines of a continuous new hymn of the Rîg-Veda, whose verses are plucked apart, padded, and made to serve as refrains of the existing hymn. See especially the sequence beginning with 8.35.4^{b-6b}. Both the existing hymn and the refrain-hymn are Açvin hymns, and each of the stanzas ends with the word açvinā :

viçveha devāu savanāva gachatam,
iṣam no vjham açvinā
somañ sutam mahiṣeva gachathah,
trir vartir yātam açvinā
prajāñ ca dhattam draviṇam ca dhattam,
ūrjam no dhattam açvinā
marutvantā jaritur gachatho havam,
ādityāir yātam açvinā
hatam rakṣāñsi sedhatam amivāḥ,
somañ sunvato açvinā

The refrain-lines now follow :

1.19.1^{c-9^c}, marudbhîr agna ā gahi
1.28.1^{cd-4^{cd}}, ulūkhalasutanām aved v indra
jalgulah
1.29.1^{cd-7^{cd}}, ā tū na indra çaṇsaya goṣv
aṇveṣu çubhriṣu sahasreṣu tuvimagha
1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d;
9.93.5^d, prātar makṣū dhiyāvasur jagamyāt
1.78.1^{c-5^c}, dyumnāir abhi pra ṇonumah
1.80.1^{c-16^c}, arcann anu svarājyam
1.82.1^{c-5^c}, yojā nv indra te hari
1.84.10^{c-12^c}, vasvîr anu svarājyam
1.94.1^{d-14^d}, agne sakhye mā riṣāma vayan
tava
1.94.16^{cd}; 95.11^{cd}; 96.9^{cd}; 98.3^{cd}; 100.19^{cd};
102.11^{cd}; 103.8^{cd}; 105.19^{cd}; 106.7^{cd}; 107.3^{cd};
108.13^{cd}; 109.8^{cd}; 110.9^{cd}; 111.5^{cd}; 112.25^{cd};
113.20^{cd}; 114.11^{cd}; 115.6^{cd}; 4.97.58^{cd}, tan
no mitro varuṇo māmahantām aditih sin-
dhuh prthivî uta dyauh
1.96.1^{d-7^d}, devā agnîñ dhārayan draviṇodām
1.97.1^a, 1^{c-8^c}, apa nah çoçuead agham
1.100.1^{d-15^d}, marutvān no bhavatv indra ūti
1.101.1^{d-7^d}, marutvantam sakhyāya havāmahe
1.105.1^{c-18^c}, vittam me asya rodasi
1.106.1^{cd-6^{cd}}, ratham na durgād vasavaḥ sudā-
navo viçvasmāu no aṇhaso niṣ pipartana
1.108.1^d, 6^{d-12^d}, athā somasya pibatam sutasya
1.108.7^{c-12^c}, atah pari vṛṣaṇāv ā hi yātam
1.112.1^{d-23^d}, tābhîr ūṣ ūtibhîr açvinā gatam
1.113.4^{d-6^d}, uṣā ajîgar bhuvanāni viçvā
1.162.8^d, 9^d, 14^d, sarvā tā te api deveṣv asti
1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d;
171.6^d; 173.13^d; 174.10^d; 175.6^d; 176.6^d;
177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d;

183.6^d; 184.6^d; 185.11^d; 186.11^d; 189.8^d;
190.8^d, vidyāmeṣam vṛjanam jīradānum
1.185.2^{d-8^d}, dyāvā rakṣatam prthivî no abhvāt
1.191.10^{c-f}, 11^{c-f}, socin nu namarāti no vayan
marāmāre asya yojanam hariṣṭhā madhu
tvā madhulā cakāra; 1.191.12^{c-f}, tāç cin
nu na maranti no vayan, &c.; 1.191.13^{de},
āre asya yojanam, &c.
2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d;
16.9^d; 17.9^d; 18.9^d; 20.9^d; 23.19^d; 24.16^d;
27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, brhad vadema vi-
dathe suvirāḥ
2.13.2^{d-4^d}, yas tākṛṇoh prathamam sāsy uk-
thyah
2.15.2^{d-9^d}, somasya tā mada indraç cakāra
2.22.1^{d-3^d}, sāinañ saçad devo devam satyam
indram satya induh
2.23.19^d, 24.16^d; 35.15^{cd}, viçvam tad bhad-
ram yad avanti devā brhad vadema vidathe
suvirāḥ. Cf. under 2.1.16^d
2.25.1^{d-5^d}, yam-yam yujam kṛṇute brah-
maṇas patih
3.55.1^{d-22^d}, mahad devānām asuratvam
ekam; 10.55.4^d, mahan mahatyā asurat-
vam ekam
4.16.21^d; 17.21^d; 19.11^d; 20.11^d; 21.11^d;
22.11^d; 23.11^d; 24.11^d; 56.4^d, dhiyā syāma
rathyah sadāsāḥ
4.42.1^{cd}, 2^{cd}, kratum sacante varuṇasya devā
rajāmi kṛṣṭe upamasya vavreḥ
4.48.1^{d-4^d}, vāyav ā candreṇa rathena yāhi
sutasya pīṭay
5.6.1^{c-10^c}, iṣam stotṛbhya ā bhara

5.9.7°; 10.7°; 16.5°; 17.5°, utāidhi pr̥tsu no
vr̥dhe
5.40.1°-3°, vṛṣann indra vṛṣabhir vṛtrahantama
5.42.16°^{cd}; 43.15°^d, devo-devaḥ suhavo bhūtu
mahyaṁ mā no mātā pr̥thivī durmatāu
dhāt
5.51.8°-10°, ā yāhy agne atrivat sute raṇa
5.55.1°-9°^d, çubham yūtām anu rathā avṛtsata
5.72.1°-3°, ni barhiṣi sadatām (3°, sadatām)
somapitaye
5.75.1°-9°, mādhvī mama çrutām havam
5.78.1°-3°, haṁsāv iva patatam ā sutām upa
5.79.1°-3°^d, satyaçravasi vāyve sujāte açva-
sūnṛte
5.79.1°-10°, sujāte açvasūnṛto
6.2.11°; 14.6°; 15.15°, tā tarema tavāvasā
tarema
6.4.8°; 10.7°^d; 12.6°^d; 13.6°^d; 17.15°^d; 24.10°^d;
madema çatahimālī suvīrāḥ
6.43.1°-4°, ayaṁ sa soma indra te sutaḥ piba
6.44.1°-3°^{cd}, somaḥ sutaḥ sa indra te'sti
svadhāpate madāḥ
6.53.5°-7°, athem asmabhyām randhaya
7.1.20°^d, 25°^d, &c. (see p. 306), yūyam pāta
svastibhiḥ sadā naḥ
7.49.1°-3°^d, tā āpo devir iha mām avantu
7.50.1°-3°^d, mā mām padyena rapasā vidat
tsaruḥ
7.55.3°^{cd}, 4°^{cd}, stotṛiṇ indrasya rāyasi kim asmān
duhunāyasi ni šu svapa
7.89.1°-4°, mṛlā suksatra mṛlaya
8.12.25°-27°, ād it te haryatā hari vavakṣatuḥ
8.12.28°-30°, ād it te viçvā bhuvanāni yemire
8.31.15°^{cd}-18°^{cd}, devānām ya in mano yaja-
māna iyaksaty abhid ayajvano bhuvat
8.34.1°^{cd}-15°^{cd}, divo amuṣya çasato divaṁ yaya
divāvaso
8.35.1°-21°, sajoṣasā uṣasā sūryeṇa ca
8.35.1°-3°, somaṁ pibatam açvinā
8.35.4°^b-6°^b, viçveha devāu savanāva gachatam
8.35.4°^d-6°^d, iṣaṁ no voḷham açvinā
8.35.7°^b-9°^b, somaṁ sutam mahiṣevāva gacha-
thaḥ
8.35.7°^d-9°^d, trir vartir yātam açvinā
8.35.10°^b-12°^b, prajāṁ ca dhattam draviṇaṁ ca
dhattam
8.35.10°^d-12°^d, ūrjaṁ no dhattam açvinā
8.35.13°^b-15°^b, marutvantā jaritur gachatho
havam
8.35.13°^d-15°^d, ādityair yātam açvinā
8.35.16°^b-18°^b, hatam raksāṁsi sedhatam amivāḥ
8.35.16°^d-18°^d, somaṁ sunvato açvinā
8.35.19°^b-21°^b, çyāvāçvasya sunvato madacyutā
8.35.19°^d-21°^d, açvinā tiroahnyam

8.35.22°^{cd}-24°^{cd}, ā yātam açvinā gatam avas-
yur vām ahaṁ huve dhattam ratnāni dā-
çṣe. Cf. note under this item on p. 372
8.36.1°^b-6°^b pibā somaṁ madāya kaṁ çata-
krato, yaṁ te bhāgam adhārayan viçvāḥ
sehanāḥ pr̥tanā uru jrayaḥ sam apsuḥ
marutvāṁ indra satpate.
8.37.1°^{cd}, 2°^{cd}-6°^{cd}, indra viçvabhir ūtibhiḥ
mādhyamīdinasya savanasya vṛtrahann
anedyā pibā somasya vajrivaḥ. Cf. under
8.32.12°
8.38.1°-3°, indrāgnī tasya bodhatam
8.38.4°-6°, indrāgnī ā gataṁ narā
8.38.7°-9° (et al.), indrāgnī somapitaye
8.39.1°-40.11°^f; 41.1°-10°^f; 42.4°-6°^d, nabhan-
tām anyake same
8.42.4°-6°, nāsatyā somapitaye
8.45.1°-3°, yeṣām indro yuvā sakhā
8.45.40°-42°, vasu spārhan tad ā bhara
8.47.1°^f-18°^f, anehaso va ūtayaḥ suṭtayo va
ūtayaḥ. Cf. 5.65.5°
8.62.1°-6°, 7°^d-9°^d, 10°^d-12°^d, bhadrā indrasya
rātayaḥ
8.73.1°-18°^b, anti ṣad bhūtu vām avalaḥ
8.82.7°^b-9°, pibed asya tvam içiṣo
8.85.1°-9° (et al.), madhvaḥ somasya pītaye
8.86.1°-3°, tā vām viçvako havate tanūkr̥the
8.86.1°^d-5°^d, mā no vi yāuṣtām sakhyā mumo-
entam
8.93.28°-30°, yad indra mṛlayāsi naḥ
8.93.31°^a, 31°-33°, upa no haribhiḥ sutam
8.94.10°-12° (et al.), asya somasya pītaye
8.102.4°-6°, agniṁ samudravāsasam
9.4.1°-10°, athā no vasyasas kṛdhi
9.18.1°-7°, madeṣu sarvadhā asi
9.58.1°, 1°-4°, tarat sa mandī dhāvati
9.65.28°-30°, pāntam ā puruṣpr̥ham
9.67.10°-12°, ā bhakṣat kanyāsu naḥ
9.112.1°-4°; 113.1°-11°; 114.2°-4° (et al.).
indrāyendo pari srava
9.113.8°^d-11°^d, tatra mām amṛtaṁ kṛdhi
10.35.5°^d-12°^d, svasty agniṁ samidhānam
īmahe
10.36.2°^d-12°^d, tad devānām avo adyā vṛṇi-
mahe
10.47.1°^d-8°^d, asmabhyām citraṁ vṛṣaṇam
rayim dāḥ
10.58.1°^{cd}-12°^{cd}, mano jagāma dūrakam, tat
ta āvartayāmasiḥa kṣayāya jivase
19.59.1°^d-4°^d, parātaram su nirṣṭir jihitām
10.59.8°^{cd}, 9°^{cd}, 10°^{cd}, bharaṭām apa yad rapo
dyāuḥ pr̥thivī kṣamā rapo mo ṣu te kiṁ
canāmamat. Cf. 9.114.4°^d, mo ca naḥ kiṁ
canāmamat

10.60.8^{cd}, 9^{cd}, evā dādhāra te mano jīvātave
na mrtyave 'tho ariṣṭatātaye; 10.60.10^{cd},
the same, minus the first pāda
10.62.1^d-4^d, prati gr̥bhṇita mānavam̐ sume-
dhasaḥ
10.85.43^d, 44^d (*et al.*), ṣaṁ no bhava dvipade
ṣaṁ catuṣpade
10.86.1^c-23^c, viṣvasmād indra uttarah
10.100.1^d-11^d, ā sarvatātīm aditiṁ vṛṇīmahe
10.119.1^c-13^c, kuvit somasyāpām iti
10.121.1^d-9^d, kasmāi devāya haviṣā vidhema
10.126.3^b-7^b (*et al.*), varuṇo mitro aryamā

10.133.1^{fg}-3^{fg}; 4^{ef}-6^{ef}, nabhantām anyakeṣām
jyākā adhi dhanvasu
10.134.1^{ef}-6^{ef}, devī janitry ajiṇanad bhadrā
janitry ajiṇanat
10.162.3^d-6^d, tam ito nāṣayāmasi
10.163.5^{cd}, 6^{cd}, yakṣmaṁ sarvasmād ātmanas
tam idam̐ vi vṛhāmi te
10.181.1^c-3^c, dhātur dyutānāt savituḥ ca
viṣṇoḥ
10.182.1^{cd}-3^{cd}, kṣipad aṣastim apa durmatim
hann athā karad yajamānāya ṣaṁ yoh
10.187.1^c-5^c, sa naḥ parṣad ati dviṣaḥ

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ADDITIONS AND CORRECTIONS

Under 1.1.5 the pāda, *ṇucayo yanti vitayo*, should be in thick type

After 1.8.7^b add: [1.8.10^b, *stōma ukthām ca ṇāṇsyā*: 8.63.2^a, *ukthā brāhma ca ṇāṇsyā*]

Change 1.9.6^a (in its order) to 1.9.6^c

Under 1.9.10^c in the heading of 10.96.2^d correct *Āṅgīrasa* to *Āṅgīrasa*. In the earlier sheets the macron (sign of length) frequently broke off in the press owing to no fault of the author (A instead of Ā). The listing of these cases is superfluous, as they cannot be mistaken, and are in any case unimportant

Under 1.10.8 the letter *ṣ* in *jeṣaḥ* was lost in the press

Under 1.12.7^b change *ādhvarām* to *adhvarām*

Under 1.21.3, second stanza, change cf. 7.15.2^a to cf. 5.86.2^c

Under 1.25.11^c change (the second) *kr̥tāni* to *kr̥tāni*

After 1.29.1^b add: 1.29.1^{ode}-7^{ode}, *ā tū na indra ṇāṇsaya gōṣv ācveṣu ṇubhrīṣu saḥāreṣu*
tuvimagha

Before 1.31.8^d insert: [1.31.5^e, *ya āhutiṁ pāri vedā vāsatkṛtiṁ*: 6.1.9^e, . . . *vedā nāmobhiḥ*]

Before 1.36.3^a insert: 1.36.2^c, 6^c, *sā tvāṁ no adyā sumānā ihāvītā* (6^c, *utāparim*)

Under 1.36.12^d change (the second) *mṛla* to *mṛlā*

Under 1.37.12^a change the initial *marūto* in each stanza to *māruto*

Under 1.39.6^b (second stanza) the *ṇ* in *ṇubhrā* was lost in the press

Under 1.47.8, last line of the note, change (the second) *sīdataṁ* to *sīdatāṁ*

Under 1.55.2^c, first stanza, change *pitāye* to *pītāye*

Under 1.58.7, heading of second stanza, read *Āilūṣa* for *Āiluṣa*

Under 1.62.2, in the note, fourth line from bottom, read follow for followed

Under 1.92.18, in the third stanza, delete the el-brackets.

Under 1.98.2, in the first stanza read *divā* for *divā*

Under 1.105.8, in the heading of the second stanza, and in the second line of the note, read
Āilūṣa for *Āiluṣa*

Under 1.127.2, read in the headings of the second and fourth stanzas *Prāgātha* for *Pragātha*

Under 1.128.2, in the heading of the third stanza, read *Āilūṣa* for *Āiluṣa*

Under 1.130.7 read 1.51.6^b for 1.56.6^b

Under 1.131.1^f change *f* to *e*.

Under 1.132.1 read in the first stanza *nēdiṣṭhe* for *nēdhīṣṭhe*

Under 1.169.5 read *no* for *no*

Under 2.12.14 read in the first stanza *yasya* for *yāsyā*

Under 2.14.1, in the heading of the second stanza, read *Āilūṣa* for *Āiluṣa*

Under 2.18.7 read in the note 7.92.5^c for 7.92.5^d

Under 2.40.1^b add 9.96.5^b after 8.36.4^a

After 2.41.20^b add the item, 2.42.1^b: 9.95.2^b, *iyarti vācam aritēva nāvam*

Under 3.1.19, in the heading of the second stanza, read *Āiṣṭrathi* for *Āiṣṭrathi*

Under 3.36.7, in the heading of the third stanza, read *Āilūṣa* for *Āiluṣa*

On p. 201, first stanza, read *babhūthāsamo* for *babhūtāsamo*

Under 3.53.16, in the second line of that stanza, the word *sā* is broken off before *pakṣyā*

Under 4.11.5^d, in the second stanza, read *gr̥hāpatiṁ* for *gr̥hāpatiṁ*

Under 4.34.10^b read 7.84.4^a for 7.84.4^d, and in the same line *dhattāṁ* for *dhattāṁ*

- Under 4.56.2, in the third stanza, read *devēṣu* for *dēveṣu*
 Under 5.3.1 the second *bhavaśi* is to be changed to *bhavati*
 For root *varj* in the note to 5.20.3 see now Bloomfield, JAOS. xxxv. 273 ff.
 After 5.40.1^b insert the item: 5.40.1^c-3^c, *vṛṣann indra vṛṣabhir vṛtrahantama*
 Under 5.75.7^b, in the last line of the note, read *aryá* for *arya*
 Under 6.1.12, in the second stanza, read *jiradāno* for *jiradāno*
 To the note on *radhracódana* under 6.44.10 add: *pātim devi rādhashe codayasva* AV. 7.46.3,
 and the expression *yājamanasya coditā* RV. 1.51.8; 10.49.1: *radhrāsyā coditā* RV.
 10.24.3
 After 6.49.14^b insert the item: [6.49.5^a, *viṣa ādevīr abhy āṇavāma*: 8.96.15^a, *viṣo ādevīr*
abhy ācārantih]
 On p. 300, line 4, read *GASI* for *JSAI*
 On p. 309, line 1, change (the first) *kṣapāvān* to *kṣapāvān*
 Under 7.18.12 insert 1.52.15^b; 103.7^d, after the colon (:)
 Under 7.44.1^d read in that stanza *aṣvinōśasam* for *aṣvinōśasam*
 Under 7.60.4^a read *mādhumanto* for the first *mādhumanta*
 Under 8.1.4 in the first stanza read *cikītvānā* for *cikītvān ā*
 Under 8.1.25 last line read 8.35.22^{cd} for 8.25.22^{cd}
 Under 8.3.20, in the second stanza, and again under 8.32.3, read *indra* for *indra*
 Under 8.26.6, in the second stanza, read *yāman* for *yāman*
 Under 8.23.30 read in that stanza *mitrāvāruṇā* for *mitrāvāruṇa*
 Under 8.26.9 read in the first heading *Viṣvamanas* for *Viṣvamanas*
 Under 8.26.11 the *r* of *aryamā* has dropped out.
 Under 8.45.21 read *puruhūtāya* for *puruhūtāya*
 Under 8.50(Vāl.2).7, in the third line, read *ugrā* for *ūgra*
 Under 8.51(Vāl.3).6, in the heading of the third stanza, the *t* of *to* has dropped out.
 Under 8.52(Vāl.4).6 read in the first heading *Ayu* for *Ayu*
 Under 8.84.3 read *rākṣā* for *rākṣa*
 Under 9.13.3 cf. for the second *pāda* of the last stanza 9.23.1^c
 On p. 416, l. 2, read *mṛjanti* for *mṛjanti*
 Under 9.60.3, in the second stanza, read *krāṇā* for *krāṇā*
 Under 9.61.3^c read *iṣaḥ* for *iṣaḥ*
 Under 9.64.28 read *gūvāṇiraḥ* for *gūvāṇiraḥ*
 Under 9.70.5 read twice *dhāyase* for *dhāyase*
 Under 9.74.9^d, and again under 9.86.3^d, read in that stanza *sā* for *sa*; and in the heading of
 the second stanza *Ḍaktya* for *Ḍaktya*
 After 9.86.21 insert the item: 9.86.23^d; 1.51.3^a, *sōma* (1.51.3^a, *tvām*) *gotrām āṅgirobhyo*
vṛṇor āpa
 Under 9.103.2^b, in the first heading, read *Āptya* for *Aptya*
 Under 9.107.10 read *vārāṇy* for *vārāṇy*
 Under 10.45.9, in the second line read *no* for *tām*
 Under 10.68.1 read *giribhrājō* for *giribhrājō*
 Page 495, line 3, read *Āpri* for *Apri*
 Page 495, line 10, read *Rāhūgaṇa* for *Rahūgaṇa*
 Page 497, middle, under 8.38.9, read *yathāhuvanta* for *yathāhuvanta*
 Page 503, line 5, read *Viṣvāmītra* for *Viṣvāmītra*
 Page 523, second paragraph, note the relation of 1.162.1^{ab} to 7.93.8^c
 Page 549, line 10 ff.: the statement there is only faintly relevant

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